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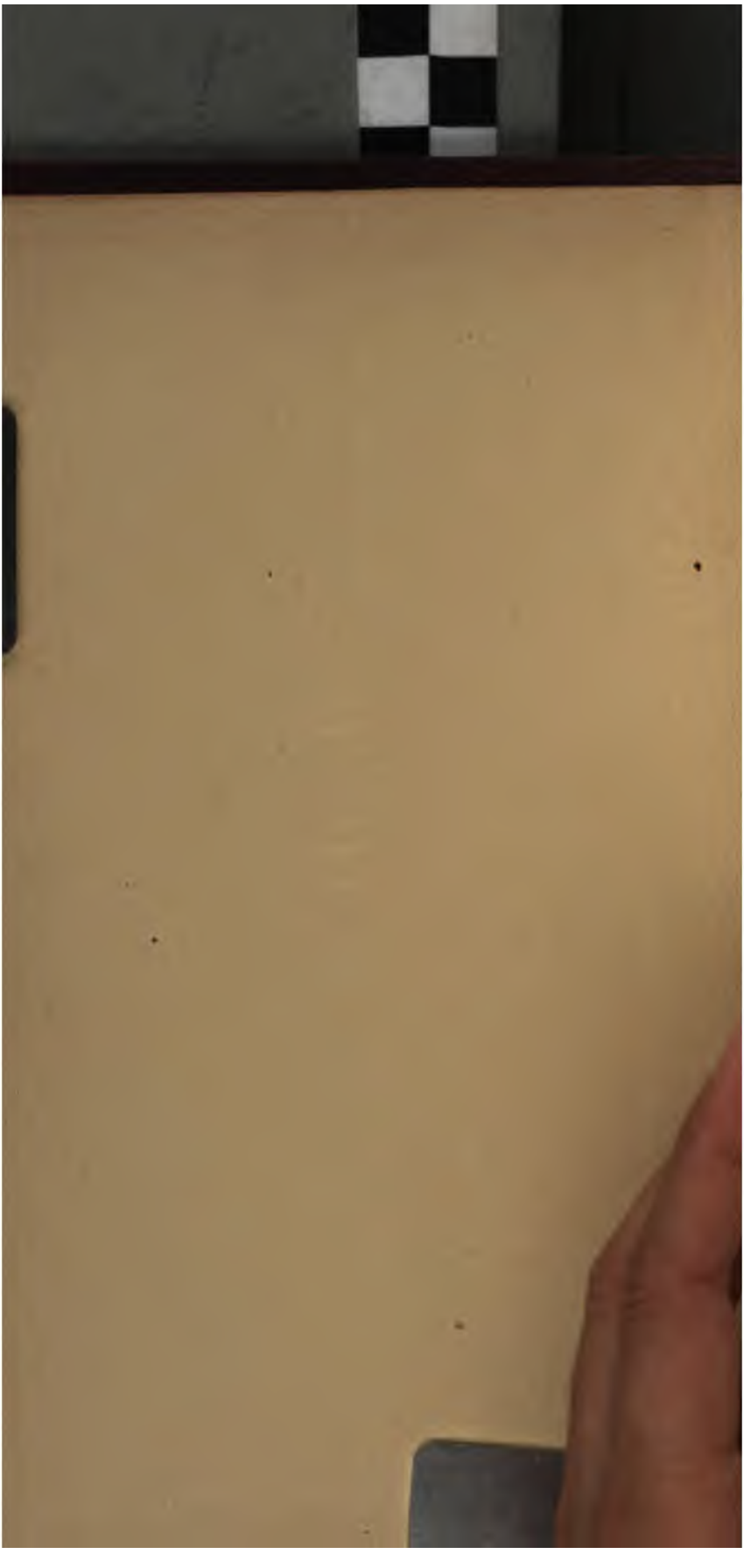

Yours cordially
Phebe A. Hanaford

To

THE WOMEN OF FUTURE CENTURIES

OF THE

UNITED STATES OF AMERICA

THE RECORDS OF THEIR MOTHERS OF THE FIRST AND SECOND CENTURIES

WHOSE LIVES WERE FULL OF USEFULNESS,

AND PRESENTING WORTHY OF REGARD AND IMITATION,

Is this Treatise,

To

THE WOMEN OF FUTURE CENTURIES

OF THE

UNITED STATES OF AMERICA

THIS RECORD OF MANY WOMEN OF THE FIRST AND SECOND CENTURIES,

WHOSE LIVES WERE FULL OF USEFULNESS,

AND THEREFORE WORTHY OF RENOWN AND IMITATION,

Is now Inscribed.

PREFACE.

America has been richly blessed in its women, as well as its men, of patriotism, intelligence, usefulness, and moral worth. Indeed, it has been a marvel to many in the Old World, that the women of the New have been in many instances so thoroughly cultured, so admirably developed morally and intellectually, amid so much that was new and therefore crude in society, and in a freedom which the women of European nations have never enjoyed, and of which those of Asiatic peoples never dreamed. A cultured Christian woman of English birth and education, but now in a lovely Scottish home, wrote to the writer of this volume, that, when visiting America, that which she most enjoyed "was the sense of freedom,"—a freedom which has been the high privilege of the women of our first century, and will be yet more the glorious heritage of the women of the second, as the ripened fruit is garnered from the promise-blossom. "It seemed to me," wrote the lady above mentioned, "that by that freedom I was lifted up to a larger and diviner life, and a tender and reverent expectation of glorious possibilities for our race, and especially for women." And this record of the noble and useful lives of many women in our broad land during the century of American independence, will prove, that, though society might be in an imperfect

state, yet propriety and growth consist ever with a righteous freedom, a true liberty, which is under holy law.

The centennial of American existence cannot properly be observed without a reference to its women, as well as to its men. Other pens may write eloquently of its patriots, its inventors, its warriors, its professional and literary and other men in public life, who have left their mark upon the century, and won the world's honors and the favor of the good and wise; but the writer of this unpretentious record will be abundantly satisfied if she may but so present the truth about American women as to prove "before all Israel and the sun," that the nation is indebted for its growth and prosperity as a people, and for its proud position among the nations of the earth, to its women as well as to its men.

The women who have wrought quietly in their homes are not forgotten or ignored, while those who are more prominent are herein approved; but the record would fill too large a volume, were not the number of those mentioned limited. Each true life, whether public or private, which any woman of the century has lived, goes to make up the character and glory of the land and the age; and every high soul rejoices in the welfare of her native land, whether her name be found on the scroll of its famous women, or not.

The author hereby extends her hearty thanks to all those who have assisted, in any wise, in the preparation of this book. May this record help to impress upon the men and women of the future a sense of the obligation which this nation is under, and the respect and honor which the world owes, to the women of the first American century!

P. A. H.

Jersey City Heights, N. J.

PREFATORY NOTE.

HAVING decided to extend the record of noted women, this new edition is revised and improved, and its new title, "Daughters of America," permitted to cover not only the names of women who were prominent in the first century of our Republic, but also many others whose birthday may be in the first, but whose labors are now making the second century glorious. The women of the first and second centuries of our nation's life will forever be acknowledged as the shapers of its lofty destinies and marvelous triumphs in very many directions The sowers and the reapers shall rejoice together.

P A. H.

JERSEY CITY, N J., 1882.

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around his sons and his daughters alike the almighty Father places the arm of his protecting love. He has given them varied labors, but the same capacities for intellectual, social, and moral advancement, each in the way belonging to the individual as a unit in the great sum of humanity. He has given to neither power over the other. Man was not made subject to woman, nor should woman be subject to man. Neither men's rights nor women's rights should be considered, but human rights, — the rights of each, the rights of all. Men and women rise or fall together. History shows that no nation can enslave its women, but it insures its own barbarism. In proportion as society advances in culture, women are freed from an unholy tyranny, and in that righteous freedom are able to do much for the world's advancement. Every civilized nation owes much to its women. And the student of history clearly perceives that the advancement of any nation is marked by the progress of its women; and therefore social, literary, and professional life in America may be clearly exhibited by a fair statement of the characteristics, labors, and successes of the women who have become in any way notable during the century which limits the history of the United States. The new century opens with brilliant prospects from the large number of its women still living who are active in good works and noble reforms, giving fair springtime promise of the coming centuries in which a glorious harvest shall be garnered, while women and the race advance towards high moral, intellectual, and even physical development.

But before speaking particularly, and at some length, concerning the women of the first United States century, a few preliminary statements, illustrated by historic facts, may be made with profit. We cannot

and thinkers on the subject to be of finer nature than those which are purely masculine; at least the naturally kind disposition of the woman heart has been contrasted with that of the masculine; sometimes, and with seeming justice, to the disparagement of the latter. One writer finds a signal illustration of this in "the conduct displayed by woman on the occasion of the great tragedy of Calvary. He says, and truly if the record is complete and reliable, "Men alone clamored for Jesus' life: no woman's voice, thank God, was heard in the clamor. A man betrayed him, and for a very gross, material consideration. A man condemned him to death; the man's wife, in greater pity, begged to have his life spared. Men heartlessly deserted him in the hour of his trial. Of his chosen friends and disciples, the men, in a cowardly manner, ran away and left him in the hands of his destroyers. Woman followed him, shedding tears of sympathy and pity. Woman alone pressed her way through that murderous crowd to the very foot of the cross, and there poured out her prayers and tears in behalf of the world's dying martyr. Woman embalmed his precious body. Woman first greeted him when he had burst the bonds of death, and triumphed over the grave. Woman was first commissioned to go and proclaim the glad tidings of his resurrection. And woman to-day stands first and foremost in her Master's work, — the truest disciple and best representative of his divine life the world affords."[1]

This may seem a somewhat extravagant statement to some. It is certainly eulogistic of woman; but what eulogy can surpass the Master's "Well done," which men and women may both receive, if alike faithful to the calls of duty and the voice of an enlightened con

[1] Woman and the Divine Republic, by Leo Miller. p. 33.

clanking chains of the captive be heard in the land no more forever. The scaffold, the slave-pen, and the whipping-post will be remembered only as relics of an animal age. Navies will be turned into ships of commerce, and the implements of death be beaten into the implements of life. 'Nation will not lift up sword against nation; neither will they learn war any more.'"

But the author thus quoted is not the only writer who bears testimony to the great mission of woman, the daughter of the Lord Almighty. Mrs. Sarah J. Hale, in her admirable book, "Woman's Record," says, "Woman is God's appointed agent of *morality*, the teacher and inspirer of those feelings and sentiments which are termed the virtues of humanity; and the progress of these virtues, and the permanent improvement of our race, depend on the manner in which her mission is treated by man."

As far back in human tradition or history as the Garden of Eden, we find that the mother spirit of that era had the acknowledgment of her woman's mission in the glorious promise that "the seed of the woman should bruise the serpent's head." Tracing the path of Scripture record, we find the women of Israel often the chosen instruments of God to teach and to exhort that people. Deborah, the prophetess and judge, selected for herself the sweet and tender title of "Mother in Israel." Beautiful in character, noble in life, "her genius was superior to any recorded in the history of the Hebrews, from Moses to David, an interval of more than four hundred years; and scriptural commentators have remarked that Deborah alone, of all the rulers of Israel, has escaped unreproved by the prophets and inspired historians."[1] Of the familiar

[1] Mrs. Hale's Woman's Record.

Among the Greeks, women as well as men were admitted to the sacred functions of the priesthood, and the priestesses were usually unmarried. These Athenian virgins were "chosen from the most noble families, and carried the distinctive emblems of the deity to whose science they were devoted. Those of Minerva were clad in the armor of that goddess, with the *ægis*, the cuirass, and the helmet; the priestess of Ceres carried in her hand a small sheaf of corn."[1]

The women of Sparta are always mentioned as heroines: they were educated with their brothers, and were accustomed to hardships, and the greatest virtue they cultivated was that of patriotism.

The soldier of Sparta was exceptionally brave, because he had an heroic mother as well as a fearless father. A Spartan mother, as history assures us, when reaching his shield to a son as he was about to depart for the field of deadly strife, said to him, in words that have become familiar to all as translated from the language of Sparta, "With it or upon it;" that is, "Return as a conqueror or a corpse," for death was preferable to cowardice. And on another occasion, a Spartan mother said to her son, who complained that his sword was too short, "Add a step to it;" in other words, "Be brave enough to get so much nearer to the enemy, and let courage and skill decide in the contest."

"After the disastrous battle of Leucreta, in which the Spartans had been conquered, in a manner most honorable to their own courage and discipline, by the superior genius and the novel tactics of Epaminondas, many of the vanquished, rather than foolishly waste their lives, violated the military rules; but, when they returned to their homes, the women would accept no

[1] Cleveland's Antiquities.

high character, accomplished Greeks and rigid Romans, fit to rule with Pericles, or worthy to suffer with Brutus. But the difference is clear and striking: there was no Dorcas.

"There could not have been one: the virtues of Dorcas were not those which formed the Pagan ideal; and, at the time when she lived, that ideal was already a thing of the past. When the first dawn of Christianity appeared, the faith of the ancients had been failing them for several ages. Epicurism, superstition, and a moral depravity too deep to bear record, held sway over the subjects of the wide empire; until suddenly a secret murmur, welcome as the glad tidings of liberty to the fallen, arose and spread from Jerusalem to Rome.

"To the capricious tyranny of the emperors, to the slavery of thousands of human beings, to the subjection of many nations to one nation, Christianity opposed the equality of all before God, the spiritual freedom of which no bonds can deprive the soul, and the universal brotherhood of men. The evils were not removed, but the principles by which they were to perish had awakened. The 'good tidings' were told to the lowly and the great, to the oppressed and the free, in the market-place and by the household hearth. There they reached woman, — woman, alternately the toy or drudge of man, whom only birth, beauty, or genius could raise to equality; who, to be something, must be the daughter, wife, or mother of an illustrious citizen, and who seemed destined never to know the moral dignity of individual worth.

"Christianity at first appeared to change little in the condition of woman. It told them in austere precepts to obey their husbands, to dwell at home, to mind household duties, and to leave the great aims of life

souls: they suffered as such both worthily and willingly. The Elysium of the ancients was the home of heroes: the heaven of the Christian was opened to the meanest slave. The new faith showed no favor of sex in its rewards; and the old, as if knowing this, made no exception in its cruelty. From the days when Nero raised the first general persecution against the Church, and lit up the evening sky of Rome with the fires in which Christians were slowly consumed, women shared all the torments and heroism of the martyrs. . . . It showed very forcibly the spirit of the new religion, that to women was chiefly intrusted the practice of its purity and charity, in their severest and most extensive meaning." [1]

Wherever the principles of true Christianity prevail, in any country, either with tribes or individuals, there is seen the progress of culture, civilization, and the condition of woman. Contrast the women of the various parts of the world to-day, and the condition of those in Asia, — toys or serfs as they are, in Africa the same, — with those in Europe and America, who are taught in the principles of the gospel, and live under some flag which protects their dearest interests. Asia has some bright spots; but the very mention of Hindostan, China, Japan, and the islands of the Indian Ocean, brings to mind the need of Christian teachers, and the self-denying labors of gospel missionaries, showing at once the want of something to elevate both man and woman. Africa has only here and there a spot where the light of the truth has made glad human hearts; and many a Christian teacher is needed to follow in the footsteps of Mungo Park and Livingstone, of Stanley and Bayard Taylor, before the land of the Nile will show a place of culture and advancement for woman.

[1] Women of Christianity, by Julia Kavanagh.

America, he remarks that, if he were required to point out the cause of the wonderful advance in prosperity and civilization of the American people, he should reply 'It was the superior character of their women.'" [1]

There have been American heroines who were not properly the women of the United States, whose names have been honored, and whose deeds were worthy of that honor. If Roman matrons are mentioned, Indian women should not be forgotten; for the aborigines of America had something to do with the early history of a people that has superseded them, besides greeting them with the tomahawk or the pipe of peace. One Indian woman is held in honor, — Pocahontas, the daughter of Powhatan, the Indian chief in Virginia; born about 1594, and dying in England in 1617, when only about twenty-three years of age. This young, heroic child of a chieftain, in saving the life of Capt. John Smith, when, as he was about to be slain by her father's club, she sprang before him, and shielded him with her own body, earned for herself an honorable mention in American history. She married a brave English officer named Rolfe; and the celebrated John Randolph was one of her descendants. Very beautifully has Mrs. Hale remarked concerning her, "Pocahontas has been the heroine of fiction and of song; but the simple truth of her story is more interesting than any ideal description. She is a proof of the intuitive moral sense of woman, and the importance of her aid in carrying forward the progress of human improvement.

"Pocahontas was the first heathen who became converted to Christianity by the English settlers. The religion of the gospel seemed congenial to her nature: she

[1] Woman's Record, note to General Preface.

refuge from the assaults of Indians or dangerous wild beasts, she dug out an underground room, into which, through a small entrance made to open under an overhanging thicket in the bank of the stream, she nightly retreated with her children. And here she continued to reside, thus living and thus laboring unassisted, till by her own hand and the help which her boys soon began to afford her, she cleared up a valuable farm, and placed herself in independent circumstances in life."[1]

The readers of Colonial history well remember the names of many women who were prominent in the higher walks of life. First of all the Pilgrim Mothers will be remembered. "There is a beautiful tradition, that the first foot which pressed the snow-clad rock of Plymouth was that of May Chilton, a fair young maiden; and that the last survivor of those heroic pioneers was May Allerton, who lived to see the planting of twelve out of the thirteen Colonies which formed the nucleus of the United States. In 'The Mayflower,' eighteen wives accompanied their husbands to a waste land and uninhabited, save by the wily and vengeful savage. On the unfloored hut, she who had been nurtured amid the rich carpets and curtains of the motherland rocked her new-born babe, and complained not. She who in the home of her youth had arranged the gorgeous shades of embroidery, or perchance had compounded the rich venison pasty as her share in the housekeeping, now pounded the coarse Indian corn for her children's bread, and bade them ask God's blessing ere they took their scanty portions. When the snows sifted through their miserable roof-trees upon her little ones, she gathered them closer to her bosom; she taught them the Bible and the catechism, and the holy hymn,

[1] Noble Deeds of American Women, by J. Clement, p. 93.

Duston, to whom a suitable monument has been erected on Contoocook Island, in the city of Concord, N.H. She was one of those brave, heroic, Spartan-like women of Colonial times, who preferred to kill her captors to dwelling in Indian slavery.

When the Indians captured Mrs. Duston, her nurse Mrs. Mary Neff, and babe only a week old, one might have been pardoned for predicting death to the mother of so young a child, marched into the wilderness for several days, her soul agonized with the thought of leaving her husband and seven children far behind her with scarce any hope of seeing them again; but the mother's heart was brave and determined. "At night," says Bancroft the historian, "while the household slumbers, the captives each with a tomahawk strike vigorously and fleetly, and with a division of labor; and, of the twelve sleepers, ten lie dead. Of one squaw the wound was not mortal; one child was spared from design. The love of glory next asserted its power; and the gun and tomahawk of the murderer of her infant, and a bag heaped full of scalps, were choicely kept as trophies of the heroine. The streams are the guides which God has set for the stranger in the wilderness: in a bark canoe, the three descend the Merrimac to the English settlements, astonishing their friends by their escape, and filling the land with wonder at their successful daring."

Mercy Warren is next mentioned as one of the first American women poets, and as a historian who holds high place among the American writers of her day. She was the daughter of Col. James Otis, was born in 1728, and married James Warren, a merchant of Plymouth. She died in 1814, at the age of eighty-seven. Her writings were published in 1805, under the title

of "The History of the Rise, Progress, and Termination of the American Revolution, interspersed with Biographical, Political, and Moral Observations," in three volumes. Though born previous to the first United States century, she was in the prime of life when the Revolution occurred; and of course the rest of her career and her fame as an historical writer belong to the first century of American independence. Similar statements might be made concerning many other women who were born too soon to be numbered with the women of the first century, but not too early or too late to take some part in its heroic deeds, or to have great and good influence on the times which followed them. The spirit of such women may be discerned from the only stanza taken from Mrs. Warren's poem, "The Lady of Castile," which will here be given: —

"THE COURAGE OF VIRTUE.

"A soul inspired by freedom's genial warmth
Expands, grows firm, and by resistance strong:
The most successful prince that offers life,
And bids me live upon ignoble terms,
Shall learn from me that virtue seldom fears.
Death kindly opes a thousand friendly gates,
And Freedom waits to guard her votaries through."

"Last, but not least," is penned the name of Mary Washington, the mother of "the Father of his Country." Is she not, then, the grandmother of our fair Republic? Surely she claims distinction among the women of America. Industrious, economical, charitable, pious, she trained her son in a noble simplicity, and was best pleased when she saw him *good*, rather than when she saw him *great*. Her home was on the banks of the Potomac, since more widely historic; and her history

is so woven with that of her son, that to know of George Washington is to know also of his mother. Since both son and mother were prominent in the first portion of our country's first century, a few paragraphs may be here devoted to one so worthy both in character and social position. George W. P. Custis gives a vivid portraiture of noble qualities in this justly revered woman. Thus he describes her grand simplicity of manners: "After an absence of nearly seven years, it was at length, on the return of the combined armies from Yorktown, permitted to the mother again to see and embrace her illustrious son. So soon as he had dismounted, in the midst of a numerous and brilliant suite, he sent to apprise her of his arrival, and to know when it would be her pleasure to receive him. And now mark the force of early education and habits, and the superiority of the Spartan over the Persian school, in this interview of the great Washington with his admirable parent and instructor. No pageantry of war proclaimed his coming, no trumpets sounded, no banners waved. Alone and on foot, the marshal of France, the general-in-chief of the combined armies of France and America, the deliverer of his country, the hero of the age, repaired to pay his humble duty to her whom he venerated as the author of his being, the founder of his fortune and his fame. For full well he knew that the matron would not be moved by all the pride that glory ever gave, nor by all the 'pomp and circumstance' of power.

"The lady was alone, her aged hands employed in the works of domestic industry, when the good news was announced; and it was further told that the victor chief was in waiting at the threshold. She welcomed him with a warm embrace, and by the well-remembered

the even tenor of her life, while such a blaze of glory shone upon her name and offspring. The European world furnished no examples of such magnanimity. Names of ancient lore were heard to escape from their lips; and they observed that, 'if such were the matrons of America, it was not wonderful the sons were illustrious "

Mary Washington died at the age of eighty-seven, soon after the death of her illustrious son. Mrs. Hale states that "On the 7th of May, 1833, at Fredericksburg, the corner-stone of her monument was laid by Andrew Jackson, then the president of the United States." He closed his remarks with these words: "Fellow-citizens, at your request, and in your name, I now deposit this plate in the spot destined for it; and when the American pilgrim shall, in after ages, come up to this high and holy place, and lay his hand upon this sacred column, may he recall the virtues of her who sleeps beneath, and depart with his affections purified, and his piety strengthened, while he invokes blessings upon the mother of Washington!" This monument bears the simple but touching inscription, "Mary, the mother of Washington."

These preliminary statements, though far more brief and imperfect than the women of worth who lived previous to the first United States century deserved, have, it is hoped, opened the way very properly for the mention of noble, useful, excellent, and famous Women of the Century.

without representation" then *as now* was regarded as iniquitous, and to be frowned upon and disallowed. Finally there came an appeal to arms in defence of a righteous freedom. The bell of liberty rang out upon the air of the New World, and the first century of American freedom began. It should never be forgotten by the children of Revolutionary sires, that there were foremothers, as well as forefathers, who should be honored. There were noble women as well as brave men of the Revolution, who should receive due recognition from posterity, and a generous meed of praise.

It should be well remembered, that when the absolute authority of an unjust parliament and a tyrannical king was asserted and re-asserted, to the annoyance and oppression of the people in America, in response to the proclamation for suppressing rebellion and sedition, as the remonstrances of our forefathers were termed, a *woman* — ABIGAIL ADAMS — in Massachusetts, wrote thus in a letter to her husband, John Adams, at Philadelphia: —

"This intelligence will make a plain path for you, though a dangerous one. I could not join to-day in the petitions of our worthy pastor for a reconciliation between our no longer parent state, but tyrant state, and these Colonies. Let us separate: they are unworthy to be *our* brethren. Let us renounce them; and instead of supplications, as formerly, for their prosperity and happiness, let us beseech the Almighty to blast their counsels, and to bring to nought all their devices."

Said "The New York Tribune" in July, 1875, commenting on the above, "Here was a declaration of independence, preceding by seven months that which has become so famous; *and it was signed by a woman.*"

were not unrewarded by persecution. The case of the Quakeress DEBORAH FRANKLIN, who was banished from New York by the British commandant for her liberality in relieving the sufferings of the American prisoners, was one among many. In our days of tranquillity and luxury, imagination can scarcely compass the extent or severity of the trials endured; and it is proportionately difficult to estimate the magnanimity that bore all, not only with uncomplaining patience, but with a cheerful forgetfulness of suffering in view of the desired object. The alarms of war, the roar of the strife itself, could not silence the voice of woman lifted in encouragement or prayer. The horrors of battle or massacre could not drive her from the post of duty. The effect of this devotion cannot be questioned, though it may not now be traced in particular instances. These were, for the most part, known only to those who were themselves actors in the scenes, or who lived in the midst of them. The heroism of the Revolutionary women has passed from remembrance with the generation who witnessed it, or is seen only by faint and occasional glimpses through the gathering obscurity of tradition."[1]

But some knowledge of these noble women of the century is given us by Mrs. Ellet, and also in a smaller work called "Noble Deeds of American Women," by Jesse Clement.

Three women bearing the name of Martin deserve to be remembered. The elder, ELIZABETH MARTIN, bore the same relation to the two younger, Grace and Rachel, that Naomi did to Ruth and Orpah. Her sons were in the Revolutionary ranks, — seven of them, — to whom she said as they went, with the spirit of Sparta,

[1] Women of the Revolution, vol. i. p. 21.

DEBORAH SAMSON of Plymouth, Mass., disguised herself, and, as a man named Robert Shirtliffe, served during the whole of the Revolutionary war, with the same zeal and efficiency, and with the exposure to hardship and fatigue, endured by the other soldiers. She was wounded twice; but her secret remained undiscovered, till, during brain-fever, her sex was discovered by the physician, who then chivalrously took her to his own home. "When her health was restored, her commanding officer, to whom the physician had revealed his discovery, ordered her to carry a letter to Gen. Washington. Certain now of a fact of which she had before been doubtful, that her sex was known, she went with much reluctance to fulfil the order. Washington, after reading the message with great consideration, without speaking a word, gave her her discharge, together with a note containing a few words of advice, and some money. She afterwards married Benjamin Gannett of Sharon, Mass. She received a pension, with a grant of land, for her services as a Revolutionary soldier."[1] Honorable mention of this woman-soldier is made in Niles' "Principles and Acts of the Revolution."

ANNA WARNER, the wife of Capt. Elijah Bailey of the Revolutionary army, earned the title of "The Heroine of Groton," by her devotion to the cause of freedom, and her fearless efforts to aid the wounded on the occasion of the terrible massacre at Fort Griswold in Connecticut. When the blockading fleet in 1813 appeared off the harbor of New London, Conn., she was among the patriotic women who sacrificed articles of clothing to supply flannel for cartridges. The editor of "The Democratic Review" visited her in 1846,

[1] Mrs. Hale's Biography of Distinguished Women, p. 407.

when they were visited by British soldiers. The invaders fled in dismay. ANNE FITZHUGH was one who could respond to the exclamation in Proverbs, "Who shall find a valiant woman? The price of her is as things brought from afar." Accompanying her blind husband, whom the saucy Britishers determined to take as prisoner to New York, she left her home half-clad, but firm in her purpose not to leave her helpless charge. She had previously placed pistols in the hands of her sons, and sent them forth from the other side of the house to a place of safety. "It was a cold and rainy night; and with the mere protection of a cloak, which the officer took down and threw over her shoulders before leaving the house, she sallied forth with the party. While on the way to the boat, the report of a gun was heard, which the soldiers supposed was the signal of a rebel gathering. They hastened to the boat, where a parole was written out with trembling hands, and placed in the old gentleman's possession. Without even a benediction, he was left on shore with his faithful and fearless companion, who thought but little of her wet feet as she stood and saw the cowardly detachment of British soldiers push off and row away with all their might for safety."[1]

The women of Revolutionary days afforded the poet ample opportunity to praise their devotion and heroism, and say, as one did,[2] —

"Proud were they by such to stand,
In hammock, fort, or glen;
To load the sure old rifle,
To run the leaden ball,
To watch a battling husband's place,
And fill it, should he fall."

[1] Noble Deeds, &c., p. 259. [2] W. D. Gallagher.

During the war a woman's society was formed, whose object was the relief of the soldiers who were in need of clothing. In 1780 the ladies of Philadelphia city and county sold their jewelry, and converted other trinkets into something more serviceable, collected large sums of money, purchased the raw material, plied the needle with all diligence; and, in a short time, the aggregate amount of their contributions was seventy-five hundred dollars. This sum was raised in and immediately around Philadelphia. The efforts of the ladies were not, however, limited to their own neighborhood. They addressed circulars to the adjoining counties and States; and the response of New Jersey and Maryland was truly generous. The number of shirts made by the ladies of Philadelphia during that patriotic movement was twenty-two hundred. These were cut out at the house of Mrs. Sarah Bache, daughter of Dr. Franklin. This lady, writing to a Mrs. Meredith of Trenton, N.J., at the time, says, 'I am happy to have it in my power to tell you that the sums given by the good women of Philadelphia, for the benefit of the army, have been much greater than could be expected, and given with so much cheerfulness, and so many blessings, that it was rather a pleasing than a painful task to call for them. I write to claim you as a Philadelphian, and shall think myself honored in your donation.'"[1]

In the early part of February, 1770, the women of Boston publicly pledged themselves to abstain from the use of tea. On Feb. 9 there were three hundred matrons who had become members of the league. Three days after, the young women followed the good example of their mothers, signing the following document:

[1] Noble Deeds, p. 78.

overheard. By means of that information, the American army was saved; for the British found them prepared, and forbore to make the contemplated attack.

Butler's "History of Groton," in Massachusetts, states that, "After the departure of Col. Prescott's regiment of 'minute-men,' Mrs. David Wright of Pepperell, Mrs. Job Shattuck of Groton, and the neighboring women, collected at what is now Jewett's Bridge, over the Nashua, between Pepperell and Groton, clothed in their absent husbands' apparel, and armed with muskets, pitchforks, and such other weapons as they could find; and, having elected Mrs. Wright their commander, resolutely determined that no foe to freedom, foreign or domestic, should pass that bridge. For rumors were rife, that the regulars were approaching; and frightful stories of slaughter flew rapidly from place to place, and from house to house. Soon there appeared one on horseback, supposed to be treasonably engaged in conveying intelligence to the enemy. By the implicit command of Sergeant Wright, he was immediately arrested, unhorsed, searched, and the treasonable correspondence found concealed in his boots. He was detained prisoner, and sent to Oliver Prescott, Esq., of Groton, and his despatches were sent to the Committee of Safety."

Historians tell us of the Kentucky women braves, who were successful in warding off the attacks of Indians in the early days of our country; and the wife of a Mr. John Merrill of Nelson County is specially mentioned, as brave and successful in her defence of her home during the summer of 1787. She was "a perfect Amazon in strength and courage." Such women were needed in those "dark and bloody days." That American women have never been wanting in

cessful, partly by the firing of arrows so prepared as to set fire to the shingles of the roof; and those arrows had been presented to Mrs. Motte by a favorite African. She saved them when the British officer allowed her to pass out of the fort to the Americans; and he was greatly displeased that they should be used against him.

ELIZABETH STEELE is worthy of note for her patriotic donation made to Gen. Greene in an hour of need. She was the landlady of the hotel in Salisbury, N.C.; and the wounded Americans were brought to her house. The general felt much discouraged; for, added to the defeat at the battle of the Cowpens, he was penniless. Mrs. Steele generously donated to the cause he represented two bags of specie, saying, "Take these, for you will want them, and I can do without them." Gen. Greene's biographer says, "Never did relief come at a more propitious moment; nor would it be straining conjecture, to suppose that he resumed his journey with his spirits cheered and brightened by this touching proof of woman's devotion to the cause of her country."

MARY REDMOND was called in Philadelphia "the little black-eyed rebel," because she was so ready to assist women whose husbands were in the American army, in gaining intelligence from the camp. Mrs. Ellet states, that "the despatches were usually sent from their friends by a boy, who carried them stitched in the back of his coat. He came into the city bringing provisions to market. One morning, when there was some reason to fear he was suspected, and his movements watched by the enemy, Mary undertook to get the papers in safety from him. She went, as usual, to the market, and, in a pretended game of romps,

dwelt in our land in those days, were inspired with generous ardor and benevolent zeal. Says Mr. Clement, "During the Revolution, a young Shawanese Indian was captured by the Cherokees, and sentenced to die at the stake. He was tied, and the usual preparations were made for his execution, when a Cherokee woman went to the warrior to whom the prisoner belonged, and, throwing a parcel of goods at his feet, said she was a widow, and would adopt the captive as her son, and earnestly plead for his deliverance. Her prayer was granted, and the prisoner taken under her care." EMILY GEIGER was a messenger from Gen. Greene to Gen. Sumter. Her mission was a dangerous one, for spies often paid for their temerity with their lives. She was mounted on horseback on a side-saddle, and was intercepted by Lord Rawdon's scouts. She could not deny that she came from the direction of Greene's army; and therefore she was locked up, and an old Tory matron ordered to search her. She did not wish to be proved as a spy, nor have the intelligence in the letter she was bearing imparted to the British. She therefore, while alone, *ate up the letter* piece by piece; and, when the searcher arrived, she was unable to find any trace of her errand upon her, and she was allowed to depart. She hastened to the camp of Gen. Sumter, and delivered her message verbally.

NANCY VAN ALSTINE is said to be "one of the bravest and noblest mothers of the Revolution." Her fifteen children could "rise up and call her blessed;" for her life was pure and noble, and, in the days of her country's peril from hostile tribes of Indians, she was fearless and undaunted. The pioneer families in many parts of our land, a century ago, had reason to keep a vigilant watch over their children and goods, lest the

her horse, and, with her sister-in-law, hastening to the battle of Rocky Mount. Meeting some cowardly runaways, they asked them for their guns, and proposed to stand in their places, whereupon the men returned to duty; and, while the fight was raging, Esther and her companion cared for the wounded and the dying.

Mary Ann Gibbes, when but a girl of thirteen, earned the name of heroine, as she went back in the dark, and amid firing of guns, to the mansion of her father on John's Island, near Charleston, S.C., in order to rescue a boy cousin who had accidentally been left in the hands of the British when the rest of the family fled. Even the young girls had the spirit of heroism and patriotism which marked the women of the Revolution.

Mrs. Wilson, the wife of Robert Wilson, whose own name we do not know, was one worthy to be remembered as the mother of eleven sons, most of whom were soldiers, and some were officers, in the war of the Revolution, and who, when asked by Lord Cornwallis to use her influence with her husband and sons, who were his prisoners, to induce them to fight for the crown, replied, —

"I have seven sons who are now or have been bearing arms; indeed, my seventh son Zaccheus, who is only fifteen years old, I yesterday assisted to get ready to go and join his brothers in Sumter's army. Now, sooner than see one of my family turn back from this glorious enterprise, I would take these boys," pointing to three or four small sons, "and with them would myself enlist under Sumter's standard, and show my husband and sons how to fight, and, if necessary, to die for their country." That woman deserves to be known as the heroine of Steel Creek.

Mrs. Shubrick, wife of Richard Shubrick, defended

Mr. Clement's account of her is as follows: "An act similar to that recorded of Mrs. Pitcher at the battle of Monmouth was performed by Mrs. Margaret Corbin at the attack on Fort Washington. Her husband belonged to the artillery; and standing by his side, and seeing him fall, she unhesitatingly took his place, and heroically performed his duties. Her services were appreciated by the officers of the army, and honorably noticed by Congress. This body passed the following resolution in July, 1779: 'Resolved, that Margaret Corbin, wounded and disabled at the battle of Fort Washington while she heroically filled the post of her husband, who was killed by her side serving a piece of artillery, do receive during her natural life, or continuance of said disability, one-half the monthly pay drawn by a soldier in service of these States; and that she now receive, out of public stores, one suit of clothes, or value thereof in money.'"

Other women there were, who won a fair renown in Revolutionary days. The limit of this chapter forbids further mention; but those who will read Mrs. Ellet's "Women of the Revolution" will find her pages full of thrilling interest; and will place the names of ELIZABETH CLAY, SUSANNAH, SABINA, and ANNA ELLIOTT, SARAH HOPTON, JANE WASHINGTON, MARTHA WILSON, and a host of others, whose sympathy encouraged the men who fought for freedom, and whose bravery and valor entitled them to honorable remembrance for many a century, side by side with the names of those who signed the Declaration of Independence, and pledged to the cause of liberty "their lives, their fortunes, and their sacred honor."

nation, as the wives of our chief magistrates, was their only claim to recognition or remembrance. They were nearly all women of intellectual power and moral worth; and some of them were eminently fit to be regarded, when occupying the White House, as "the first lady of the nation."

Mrs. Laura C. Holloway, in her very interesting book, "The Ladies of the White House," has made the path smooth for the writer of this chapter; and the reader who would know more of those women who were the wives of our Presidents are urged to peruse her glowing pages, assured that they will have all the flavor of romance, and the value of truth.

MARTHA WASHINGTON was the first who was honored as a President's wife, and her history is perhaps as familiar to us as any; for historian and biographer have vied with each other in presenting to us a vivid picture of the charming widow — Mrs. Martha Custis — whom Col. Washington gladly made his wife. Her maiden name was Dandridge, and she was a descendant of the Rev. Orlando Jones, a clergyman of Wales. She is described as being "rather below the middle size, but extremely well shaped, with an agreeable countenance, dark hazel eyes and hair, and those frank, engaging manners so captivating in Southern women. She was not a beauty, but gentle and winning in her nature, and eminently congenial to her illustrious husband. During their long and happy married life, he ever wore her likeness on his heart." She was but twenty-five when left a widow with two children by her first husband, Col. Custis. The daughter died at the age of sixteen; the son lived to be one of his illustrious stepfather's aids, and then died at the age of twenty-eight, leaving four children, two of whom were adopted by

"The battles were fierce, and the struggles long; and, if the orderly matron disliked the necessity of leaving home so often and for so long a time, her heart was glad of the sacrifice when she reached the doubly anxious husband who was watching and waiting for her; anxious for his wife, somewhere on the road, and for his bleeding country, struggling unavailingly for the eternal principles of freedom. . . . Never but once or twice had those yearly moves been disagreeable; and, though universally unoffending, she felt the painful effects of party bitterness. . . . Once, after an active campaign, as she was passing through Philadelphia, she was insulted by the ladies there, who declined noticing her by any civilities whatever. The tide in the affairs of men came; and, alas, for human nature! many of those haughty matrons were the first to welcome her there as the wife of the President."

Mrs. Washington was extremely plain in her dress, and displayed little taste for those luxurious ornaments deemed appropriate for the wealthy and the great. In her own home the spinning-wheels and looms were kept constantly going; and her dresses were many times woven by her servants. Gen. Washington wore at his inauguration a full suit of fine cloth, the handiwork of his own household. At a ball given in New Jersey in honor to herself, she wore a "simple russet gown," and white handkerchief about her neck, thereby setting an example to the women of the Revolution, who could ill afford to spend their time or means as lavishly as they might have desired. "On one occasion, she gave the best proof of her success in domestic manufactures by the exhibition of two of her dresses, which were composed of cotton striped with silk, and entirely homemade. The silk stripes in the fabric were woven

and thought of the illustrious pair whom death had not divided, and gathered the purple flowers of the myrtle growing luxuriantly there, as mementos of the visit to the hallowed scenes of Mount Vernon, will long be pleasantly remembered; and the lapse of time will fail to take away the blessed influence of that memorable day.

And well wrote Mrs. Holloway: "Stealthily the years go by, and we wist not they are passing: yet the muffled and hoarse voice of a century astounds us with its parting. The centennial birthdays have been celebrated; soon we approach the hundreth anniversary of victories won and independence achieved. If the glad, free spirits of the chief and his companion are permitted to review their earthly pilgrimage, let it be a source of gratification to us to know they smile upon a Republic of peace. Their bodies we guard, while they crumble away in the bosom of their birthplace; and, as long as a son of America remains a freeman, it will be a well-spring of inspiration, to feel that Virginia contains the *Pater Patriæ*, and the woman immortalized by his love."[1]

ABIGAIL ADAMS, the wife of Pres. John Adams, was the daughter of a New England Congregationalist clergyman named Smith, and was born in Weymouth, Mass., in 1744. Her father lived in the days of long pastorates, and for forty years he was settled in Weymouth: her grandfather was a Congregationalist minister in a neighboring town. Born of such stock, we might expect a conscientious woman; and Mrs. Adams was all that those words imply. She was cultured also, and a woman of remarkable judgment, as well as imaginative and poetic ability. She excelled as an epistolary

[1] Ladies of the White House, p. 58.

in England, and then returned to the land of her birth. Her husband being elected vice-president, she accompanied him to the seat of the United States Government, where she was respected and beloved. Her letters show, better than these brief sentences can possibly do, the woman of sound sense and varied culture and noble heart. May the new century furnish many readers for them!

"The first New-Year's reception at the White House in Washington was held by Pres. Adams in 1801. The house was only partially furnished; and Mrs. Adams used the oval room up stairs, now the library, as a drawing-room. The formal etiquette established by Mrs. Washington at New York and Philadelphia was kept up in the wilderness-city by Mrs. Adams."[1] Owing to the failure of her health, she soon after sought the bracing air of her native State, and resided much of her time at Quincy, Mass. "She lived in Washington only four months, and yet she is inseparably connected with it. She was mistress of the White House less than half a year; but she stamped it with her individuality, and none have lived there since who have not looked upon her as the model and guide. . . . The sacrifices made by Mrs. Adams during the long era of war, pestilence, and famine, deserve and should receive from a nation's gratitude a monument as high and massive as her illustrious husband's. Let it be reared in the hearts of the women of America, who may proudly claim her as a model; and let her fame be transmitted to remotest posterity, — the Portia of the rebellious provinces. . . . Not in marble or bronze be her memory perpetuated, for we need no such hieroglyphics in this country of free schools. Place her

[1] Ladies of the White House, p. 99.

city he removed to the White House. Under the former administration, Mrs. Madison had, during the absences of Mr. Jefferson's daughters, presided at the receptions and levees, and was in every particular fitted to adorn her position as hostess of the mansion she was called to preside over. . . Mrs. Madison's sole aim was to be popular, and render her husband's administration brilliant and successful. Her field was the parlor; and, with the view of reigning supreme there, she bent the energies of her mind to the one idea of accomplishment. In her thirty-seventh year she entered the White House."[1] When the second war with Great Britain was declared, she was there.

History tells us how the Secretary of State labored to preserve the valuable documents, which, in this centennial year, will be gazed upon by thousands with so much pride and interest. Among them was the original Declaration of Independence. As we look back to those days, it seems almost incredible that the Capitol, the White House, and other public edifices, could have been ruthlessly demolished by a foreign foe. Under Mrs. Madison's supervision, the magnificent portrait of Gen. Washington was taken down, and carried to a place of safety.

The British soon evacuated the city; and the president and family returned, but to a home of blackened ruins. Peace was restored; and in 1816 the levee of the president was spoken of as the most brilliant ever seen in the Executive Mansion. "It was on this occasion that Mr. Bagot made the remark, that Mrs. Madison 'looked every inch a queen.'" Mrs. Madison was in no sense "a learned woman, but decidedly a talented one; and her name will ever be a synonyme for all that

[1] Ladies of the White House.

enjoy the formal or senseless talk usual in drawing-room receptions. She mingled but little in society; and, as her health failed, she became still more a recluse. She died suddenly in 1830. "Little of interest or variety is there connected with one whose identity was so completely merged in her husband's existence."

Louisa Catherine Adams was the wife of John Quincy Adams, the son of the second president, and himself the sixth president of the United States. "With her closed the list of the ladies of the Revolution. A new generation had sprung up in the forty-nine years of independence. She was London born, her parents, though patriotic Americans, having their home in England at the outbreak of the war. He was appointed by the Federal Congress a commissioner, and therefore at once removed to Nantes. But, when our national independence was recognized, he returned to London; and there she was married to Mr. Adams, who took her shortly after to Berlin, where she was a happy bride; and for four years she maintained a high position in the regard of all who knew her, winning friends for herself and her country. In 1801, after the birth of her eldest child, she came to the United States; and, as her husband was soon elected senator to Washington, she found her home in the sunny South till her husband was appointed minister to Russia; and they sailed from Boston, leaving her two eldest children with their grandparents, and taking a third, not two years old. Europe was a battlefield then; and, while in St. Petersburg, they waited for Napoleon to conquer Russia. During the six years of her stay in Russia, what wondrous things transpired, what intense interest marked the era, we in comparative quiet can scarcely conceive.

accompanied his remains to Quincy, and there she dwelt till, four years after, her remains were placed by his side; and her memory is now cherished by her country as that of one worthy to be the daughter-in-law of Abigail Adams.

RACHEL JACKSON was the beloved wife of Andrew Jackson, but ended her earthly life before he entered the White House as the President. She was the daughter of Col. John Donelson; and her early home was in the wilds of Kentucky, though she was born in Virginia. She married a man named Robards; but he was a cruel and unprincipled man, and she was finally divorced from him, and married Andrew Jackson. "Subsequent events proved this marriage to be one of the very happiest ever formed. . . . Nothing could exceed the admiration and love, and even deference, of Gen. Jackson for his wife. Her wish to him was law. It was a blessed ordering of Providence, that this kind, good heart should find at last, after so many troubles, a tender and true friend and protector, understanding her perfectly, and loving her entirely.

"Mrs. Jackson was a noble woman, and abundantly blessed with superior sense. She was a good manager, a kind mistress, always directing the servants and taking care of the estate in her husband's frequent absences, and withal a generous and hospitable neighbor. . . . She had no children of her own, and it was a source of regret to both; but a fortunate circumstance threw a little child across her pathway, and she gladly took the babe to her home and heart. Her brother had twin boys born to him; and, wishing to help her sister in a care which was so great, she took one of them"[1] home when but a few days old. The general became so

[1] Ladies of the White House.

to the rich an example, to the wretched a comforter, to the prosperous an ornament. Her piety went hand in hand with her benevolence, and she thanked her Creator for being permitted to do good. A being so gentle yet so virtuous, slander might wound, but could not dishonor. Even Death, when he tore her from the arms of her husband, could but transport her to the bosom of her God."

HANNAH VAN BUREN was born in Kinderhook, on the Hudson, in 1782. She was but little younger than her husband, Martin Van Buren, who was her schoolmate. She was of Dutch descent. In February, 1807, at the age of twenty-five, she married Mr. Van Buren, who was then just admitted at the bar. They dwelt eight years in Hudson, thence removing to Albany, where she died in 1819. She did not live to enter the White House. She was the mother of four children, one of whom passed on before her. She died in Christian hope, calling her children about her, bidding them farewell, and committing them to the care of that Saviour she loved, and in whom she trusted. "The Albany Argus" speaking of her said, "Humility was her crowning grace: she possessed it in a rare degree. . . . She was an ornament of the Christian faith." Seventeen years after her departure, her husband became president.

ANNA SYMMES HARRISON, "the wife of the ninth president, was born the famous year of American independence, and but a few months after the renowned skirmish at Lexington. Her birthplace was near Morristown, N.J. Left motherless when very young, she was trained by an excellent grandmother on Long Island, and became fond of religious reading, and acquired habits of industry. She was a pupil at one time of the

were settled in life), and ten grandchildren. . . . Her influence over her family was strong and abiding; and all loved to do reverence to her consistent, conscientious life. Her only surviving son wrote in 1848, 'That I am a firm believer in the religion of Christ, is not a virtue of mine: I imbibed it at my mother's breast, and can no more divest myself of it than I can of my nature.'"

In 1840 began the exciting presidential campaign which is the first remembered by the writer of this volume, when she loyally wore the Harrison medal, and heard much talk of log-cabins and hard cider, and much singing of "Tippecanoe and Tyler too," and other campaign songs. The Whig party was successful; but "this triumphant victory brought no sense of pride to Mrs. Harrison. She was grateful to her countrymen for this unmistakable appreciation of the civil and military services of her husband, and rejoiced at his vindication over his traducers; but she took no pleasure in contemplating the pomp and circumstance of a life the Executive Mansion. At no period of her life had she any taste for the gayeties of fashion or the dissipations of society. Her friends were ever welcome to home, and found there refined pleasures and innocent amusement; but, for the life of a woman of the world she had no sympathy."

But she was never called to the White House tions, grave or gay; for before she could cro mountains, her health being feeble, the presid dead. The blow was sudden and hard, "but borne meekly by the Christian wife and moth she aroused herself from the stupor in w announcement had thrown her." She linge years, a blessing to her children and grandchi to all whom her continual benevolence co

life became a consistent communicant. Her daughter-in-law spoke of her as "the most entirely unselfish person you can imagine." When she died at the Executive Mansion, in September, 1842, many poor people of the vicinity gathered round the White House in groups, and stood sobbing, and saying, "The poor have lost a friend."

Pres. Tyler was married again in 1844, June 26; and Miss Julia Gardiner then became the lady of the White House. It was the first marriage of a president while in office, that had occurred in this country; and great interest was felt in the matter all over the United States. The bride was very much younger than her husband. For eight months she performed the agreeable task of presiding at the Executive Mansion with credit to herself, and pleasure to her friends. She was the beautiful daughter of a wealthy gentleman who was suddenly killed by an explosion of a cannon while on the return-trip from Alexandria to Washington with a pleasure-party invited to accompany the president, and whose remains were buried from the White House, of which, the following summer, his young daughter became mistress. She was well educated and accomplished. For seventeen years she lived in Virginia, retired from public life, until the death of Pres. Tyler at Richmond, the 17th January, 1862. After the president's death, Mrs. Tyler made her home in Staten Island, N.Y., in circumstances of affluence, and surrounded by her children and friends.

SARAH POLK was the wife of the eleventh president. She was born in Tennessee, Sept. 4, 1803, the daughter of a wealthy farmer; educated at the Moravian Institute, at Salem, N.C. She was but nineteen at the time of her marriage to James K. Polk, who was

MARGARET TAYLOR was born in Maryland, and became the wife of the twelfth president, Zachary Taylor. Her maiden name was Smith. She was one of the brave, heroic spirits, who endured the hardships of the camp with her husband while he was trying to overcome the wily Seminoles in the Everglades of Florida, and the savages of our Western borders. For a quarter of a century, Gen. Taylor's house was a tent; and all that while his wife was his companion in privation and hardship, separated much from her children, who were generally left at school. Her education comprised the practical, rather than the intellectual; and she could prepare her husband's meals with success, though she might not have been able to plan his campaigns, or write a history of them. But she was a Christian woman; and it was through her instrumentality that the Episcopal Church was established at Baton Rouge. While her husband was winning laurels in Mexico, she was pursuing the quiet home-life she loved so well. When her husband was elected president, she declined to act as the lady of the White House; and her daughter Betty, the wife of Major Bliss, took the position, the mother re maining out of sight, in those apartments she ha selected, and where she received her more intimat friends. She preferred to attend personally to her hu band's wants. A year passed, and then came t sudden death of that husband; and with no regard vanished splendor, which she never enjoyed, Mrs. Tay departed for a home in Kentucky, but finally return to the residence of her son in Louisiana, and th died, in August, 1852, possessed of a Christian s and a Christian faith.

ABIGAIL FILLMORE was the daughter of the

my entire married life,' he said, 'I was always greeted with a happy smile.' . . . After her husband's accession to the presidency, she went to the White House; but the recent death of a sister kept her from entering into the gayety of the outer world. As much as possible she screened herself from public observation, and left to her daughter the duties devolving upon her" as the president's wife. Her health had become impaired; and she died at Willard's Hotel, Washington, March 30, 1853, and her remains were taken to Buffalo.

JANE PIERCE was born at Hampton, N.H., March 12, 1806. She was known as Jane Means Appleton. Her father, Rev. Jesse Appleton, D.D., assumed the presidency of Bowdoin College when she was one year old. She was "reared in an atmosphere of cultivation and refined Christian influences;" delicate in constitution, of strong mind, and great love of the beautiful. At the age of twenty-eight she married the Hon. Franklin Pierce, then of Hillsborough, and a member of the lower house of Congress. "The mother of three children, none survived her; and the death of the last, under circumstances so peculiar, shattered the small remnant of failing health, and left the mother's heart forever desolate." The young son, thirteen years of age, was killed by a railroad accident just after the election to the presidency. A writer says, "It is no disparagement to others who have occupied her station at the White House, to claim for her an unsurpassed dignity and grace, delicacy and purity, in all that pertains to public life. There was a home, a Christian home, quietly and constantly maintained; and very many hearts rejoiced in its blessings." In the autumn of 1857 Mrs. Pierce, accompanied by her husband, visited the island of Madeira, and afterwards various

of herself. She is said to have been ambitious, vain, and overbearing, and failed to fill creditably the place which she so long aspired to fill; and this failure has been attributed to ignorance of human nature, and want of self-respect. The sad fact that she was regarded as insane in after-years, and was placed in an asylum by her own son, may go far to excuse her in the eyes of many who desire to be charitable in their judgment of a woman who was called in the troublous times of war, and with the sorrow of bereavement, to occupy the place which had been so admirably filled by the niece of Pres. Buchanan in a time of peace.

"The Republican Convention of Chicago verified Mrs. Lincoln's prophecy of being the wife of a president. It assembled the 16th of June, 1860. . . . Mrs. Lincoln waited in her own home for the result of her prediction; and when, at noon, the cannon on the public square announced the decision of the convention, breathless with excitement, she scarcely dared to ask the result. Her husband, in the excitement of the moment, did not forget her; but, putting the telegram in his pocket, he remarked to his friends that there was a little woman on Eighth Street who had some interest in the matter, and walked home to gladden her heart with the good news. That Friday night must have been the very happiest of her life; for few women have ever craved the position as she did, and it was hers." But the White House was not a place of comfort to her long. The death of little Willie was a heavy blow to both parents. "Two years of mourning outwardly, and perhaps a lifetime of inward grief, succeeded Willie's death; and the mother, faithful to the memory of her lost child, crossed never again the guests' room which, or the Green Room where, his body had lain.

times reading as he completed the weary task before him, oftener still bending over him to guide his hand in writing. He never had the benefit of one day's schooling in his life; yet he acquired, by perseverance, the benefits denied by poverty. What a contemplation it must have been to those mothers [his own and his wife's, both widows] who watched over their children as they struggled together! In that obscure village in the mountains [Greenville, Tenn.], three strong yet tender-hearted women watched over and cherished the budding genius of the future statesman. History, in preserving its record of the life and services of the seventeenth president of the United States, rears to them a noble tribute of their faithfulness."

Mrs. Johnson always opposed any publicity being given to her private life; but it is not just to womanhood that she should be silently passed by. She once remarked that "her life had been spent at home, caring for her children, and practising the economy rendered necessary by her husband's small fortune."

When the war began she was in the South, in feeble health, but was ordered to proceed northward, and, after days and nights of suffering and fatigue, reached Nashville. It was a perilous journey, but the heart of the feeble woman was strong. That heart was almost broken by the sudden death of her son, an army surgeon, who was thrown from his horse, and killed. Then came the assassination of the president, and the accession of her husband to the chair of government. But she never shone as the lady of the White House. A newspaper correspondent wrote, "Mrs. Johnson, a confirmed invalid, has never appeared in society in Washington. Her very existence is a myth to almost every one. She was last seen at a party given to her grandchildren.

Her brother brought to his home his messmate and roommate at the Jefferson Barracks; and Lieut. Grant obtained favor at once in the eyes of all her family before she had seen him. But she met him at last, and they were soon lovers. Their engagement lasted four years, young Grant in the mean time distinguishing himself in the Mexican war. Four months after his return they were married, on Aug. 22, 1849, and dwelt quietly as private citizens till his country called him to her service, when she nobly seconded his patriotic efforts; and, when his grateful country called him to the presidential chair, she came with dignity to his side, where she commands the respect of all who behold her.

She has three children now on earth, — Frederick, Ulysses, and Nellie (now Mrs. Sartoris).

Mrs. Grant's sound common-sense and admirable tact have enabled her to bear a sudden elevation from comparative obscurity to a position where every act is liable to criticism, and to share the success of her husband, so quietly that it is evident she possesses qualities of mind and heart worthy of commendation and imitation.

In person, Mrs. Grant is a little below medium in stature, has dark hair and eyes, is somewhat inclined to be stout in figure, and with dark complexion. She is said to dress richly, but with due regard to her complexion, age, and position. A lady who saw her at a reception, before Gen. Grant was president, describes her dress "as black velvet lined with white silk, and with court train and flowing sleeves, with amber ornaments on wrist, throat, and hair," and thinks she could not have worn any thing more becoming. "Her manner is very unassuming and winning, especially to children and to people who feel a little embarrassment: she will put her

self out to put such at their ease, even when dignitaries have to wait her pleasure for an introduction." Her summers are usually spent at Long Branch, N.J.; and the true mother heart was shown when she declared that her grandchild should be born by the sea, for she would not risk her child's life for the sake of having it to say that her babe was born in the White House. Washington was a furnace; and Long Branch was a summer retreat where a young mother's health would not be so endangered. Mrs. Grant is deserving of honor as a true wife and mother; and, as in the earlier years of her married life she necessarily gave much personal attention to her domestic affairs, so now her various places of residence bear a home look such as a good housewife alone can give.

The nation has no reason to be ashamed of the wife of its centennial president; and the women of the century may well hold in high esteem one who regards duty as paramount, and who honors her position as first lady in the nation by a pure, Christian life.

The wife of President Rutherford B. Hayes is especially known as the noble woman who favored temperance so far as to give the sanction of her social position and the whole weight of her social influence to that cause, while in the White House, even to the extent of banishing the intoxicating cup from the social gatherings over which she presided. So greatly was her example prized that the thousands of women in our land connected with the Woman's Christian Temperance Union, procured a full-length portrait of the much-esteemed lady and framed it with great elegance, so that it might adorn the White House, and thus bear to posterity the estimate in which Mrs. Hayes and her temperance career was held.

LUCY W. HAYES was born in Chillicothe, Ohio. Her father, Dr. Webb, died during her infancy, and her mother then removed with her family to Delaware, Ohio. Here she studied in the Ohio Wesleyan University, reciting with her brothers, their mother having taken rooms in the college for the benefit of her children. That mother's influence is said to have been wonderfully excellent and powerful. Her rare common sense was the inheritance of her daughter. Says Miss F. E. Willard: —

"Two years at the Ohio Wesleyan University were followed by several years of study in the Cincinnati Wesleyan Female College, of which Rev. Mr. and Mrs. P. B. Wilbur had the management. Many of the noblest women of the West, foremost in missionary, temperance, and other Christian work, were graduated here. Under the influence of these gifted educators and their successors, the daughters of Ohio have matured characters full of the benignant strength which discipline of mind can only give when Christ in the heart tempers and mellows the clear light it has imparted. One of these students, a life-long friend of Mrs. Hayes, and foremost among the women philanthropists of our day, writes as follows: —

"'Lucy Webb was a first-class student. I was a member of the same class in botany and other studies with her, and I have reason to recall my feeling of mingled annoyance and admiration, as our teacher, Miss De Forest, would turn from us older girls to Miss Webb, who sat at the head of the class, and get from her a clear analysis of the flower under discussion, or the correct transposition of some involved line of poetry. Somewhat of this accuracy was doubtless due to the fact that she had been trained in the severe drill of the Ohio Wesleyan University. She remained in the Ladies' College of Cincinnati until she completed its course of study.

great success. The daughter of an Ohio farmer, Lucretia Rudolph is described as being at seventeen 'a quiet, thoughtful girl of singularly sweet and refined disposition, fond of study and reading, and possessing a warm heart and a mind capable of steady growth.' At this time she was attending the Geauga Academy at Chester, and there James A. Garfield, a boy of eighteen, who was working his own way toward an education, met her. Three years later the two met at the Eclectic Institute, at Hiram, Portage County, Ohio, where Garfield was still the hard-working student. A mutual attachment sprang up between them, which culminated in their marriage in the fall of 1858, Mr. Garfield being then teacher of Latin and Greek. . . . And the farmer's daughter was well fitted to be a teacher's wife, as she had acquired a knowledge of Latin, Greek, German, and French, and was well informed in mathematics and general literature, being able to assist her husband in the preparation of his lectures."

She had also been a teacher herself in Cleveland and elsewhere. Seven children were born to them, of whom five survived to become inmates, with their parents, of the White House, a place which they remember only with sadness, for there the mother was ill almost to death, and there the assassinated father lingered in agony till he was borne to Elberon, where he died. The details of his assassination will long remain fresh in the public mind, and the admiration which his devoted wife won as his faithful nurse, in those dark hours, will never be forgotten. When the end came, — and even the Queen of England sent her message of sympathy and her floral token of respect, — the whole country followed her with prayers and tears to his resting-place in Cleveland, and many added to their other tokens of sympathy large

contributions in money, so that Mrs. Garfield should not lack for the means to educate the children of the lamented President, or to make comfortable the declining years of his beloved mother, Mrs. Eliza Garfield, to whom he owed so much, inheriting from her his eloquence and love of study, trained by her in the path of integrity and encouraged by her in all his laudable efforts to be something more than a canal boatman. If this chapter was devoted to the mention of the mothers, as well as wives of the Presidents, there would be many pages in reference to "the little white-haired mother," whom James Abram Garfield kissed when he turned from the Bible he had kissed as he took the oath of inauguration; the mother with whom every heart sympathized as she sat in her country home at Mentor, Ohio, and listened for news from her suffering "boy." When those solemn midnight bells waked the nation to the knowledge that their President had "put on immortality," millions of sympathetic hearts turned towards his aged mother, as well as to his heroic wife; and the names of Eliza and Lucretia Garfield are now "household words" in every Christian home throughout the land.

There remains at this writing (1882) but one more name to mention, and that is the name of ELLA L. ARTHUR, the wife of the Vice-President, Chester A. Arthur, who succeeded to the chair of state so sadly vacated by President Garfield. Though she died previous to his nomination as Vice-President, and, of course, never occupied the White House, yet she is none the less to be mentioned among the wives of the Presidents.

Mrs. Arthur was the daughter of Lieutenant-Commander Herndon of the United States Navy. She was married to Chester A. Arthur in 1853, and died in New

York city, January 12, 1880, leaving two children, a
son and a daughter. She is spoken of by Colonel Con-
well as "a most excellent example of all that is sweet-
est and best in the life of American woman."[1] Had she
lived to have shared the whole public life of her husband,
she would doubtless have graced the White House and
Washington society like her predecessors. That in spirit
she is with him there may be supposed, when the "Chi-
cago News" informs us that "Mrs. Arthur's room in her
beautiful New York mansion, in which she died, has
never been disturbed; her needle is still threaded and
sticking in a bit of delicate embroidery in her work-ba
ket undisturbed; nor will her husband allow any one
change the room in any of its furniture arrangemen
There is the little rocker beside the standard work-
ket, and the little *négligé* crocheted slippers. T
stands her desk, with the ink dried on her pearl-ha
pen, which she had hastily put aside from some int
tion, never to use again on earth. Her favored
are placed in a tiny case, with a marker in one o
just as she left it. On the table are placed eac
ing, by orders of the President, a bunch of he
flowers. Even her favorite perfumes are in
bottles at her dressing-case, and in the ward
her dresses. This room is bright and sunny,
maid keeping it neat, and arranging the flo
vases, and attending the canaries in the
never altering the places of the furnitur
This room is a place where the Presiden
comfort in reading and meditation, and
say that the bit of needlework has been
with tears by the husband."

[1] Lives of the Presidents, page 5

CHAPTER IV.

WOMEN LEADERS IN SOCIETY.

Martha Jefferson Randolph — Mrs. Donelson — Mrs. Andrew Jackson, jun. — Angelica Van Buren — Abigail Fillmore — Harriet Lane — Martha Patterson — Mary Stover — Sarah Livingston Jay — Elizabeth Temple Winthrop — Mercy Warren — Hannah Winthrop, &c.

"So the gay lady, with excessive care,
Borrows the pride of land, of sea, and air:
Furs, pearls, and plumes the glittering thing displays,
Dazzles our eyes, and easy hearts betrays."

GAY'S RURAL SPORTS.

"She maketh herself coverings of tapestry: her clothing is silk and purple." — PROV. xxxi. 22.

AMONG the valuable books which Mrs. E. F. Ellet has prepared, there is one entitled "The Queens of American Society," to whose name exception was taken; which exception she meets in her Preface to the book in the following manner: "Some friends have

objected, in advance, to the title of this volume, on the ground that the term 'queens,' as applied to the subjects, seems out of place in the society of a republic. But, if we call to mind how continually and universally the expression is used in ordinary conversation, it must be conceded that no other would do as well. We are all accustomed to hear of any leading lady, that she is a 'perfect queen,' the 'queen of society,' a 'reigning belle,' the 'queen' of the occasion, &c. The phrase is in every one's mouth, and no one is misled by it. The sway of beauty and fashion, too, is essentially royal: there is nothing republican about it. Every belle, every leader of the *ton*, is despotic in proportion to her power; and the quality of imperial authority is absolutely inseparable from her state. I maintain, therefore, that no title is so just and appropriate to the women illustrated in this work as that of 'queens.'"

Mrs. Ellet has a right to her opinion: so has the author of this book to hers; and they so differ, that the title of this chapter mentions not "queens," but "women leaders," in society. And, in order to be true to my own convictions, I must protest against the too prevalent custom of exalting women who are butter flies of fashion above those who are bees in the socia hive, as is too often done. The notice which Mr Ellet's book received from "The New Covenant" co veys the sentiment I would express. It is forcible a just, and is probably from the fearless pen of t better than queen in American society, the cultu writer and speaker, Mrs. Mary A. Livermore.

critic says,—

"With a portion of this book we are pleased interested. The sketches of Mrs. Washington, Hancock, Mrs. Madison, and other estimable an

toric women, are exceedingly fascinating. Their story has often been narrated; but it never palls, and loses nothing by repetition. But in other portions we are obliged to protest against its tendency, which is towards emphasizing the value of much that is fictitious and artificial in life. Many of the 'queens' of this book are women who have 'led the fashions;' who have excelled in the splendor of their receptions, the magnificence of their balls; who could wear the most extravagant diamonds and pearls, display the heaviest velvets, the rarest laces, the costliest jewels; who could give parties where 'the dresses cost fifty thousand dollars, and the jewelry half a million.' One lady was distinguished because she 'could entertain twenty gentlemen at once;' and another, because 'she received sixteen offers of marriage before she was eighteen.' The daughters of the 'first families of Virginia,' who were among these 'queens,' were taught fine embroidery, and the care of their complexions. 'No high-born maiden would "spread her hand" by turning the door-knob, or touching the tongs, or handling a heavy object.' These ladies had 'family' and 'pedigree' and *sang pur* to boast of: they were noticed at courts, were introduced to Victoria and Eugénie, had personal charms and fascinating arts, which they made liberal use of. Is this a life to be held up for emulation to the women of this earnest nineteenth century? Shall the women of this country be incited to live for the empty aim of obtaining compliments from foreign courts, of being leaders of fashion, achievers of social triumphs, senseless, useless, frivolous, gilded butterflies? . . . We do not undervalue family, wealth, nor social distinction. They are the good gifts of God, and should be nobly employed; but when prostituted to low aims, to the purchase of selfish

and unworthy gratifications, the example is to be deprecated, not made a boast of, nor held up for emulation. The book is illustrated with a dozen, or more, finely-engraved steel portraits of beautiful women, and is very pleasant reading, even when you do not sympathize with the characters portrayed."

With this editorial expression, every high-toned, literary, and scientific and religious woman will concur. But it is fair, also, to note that Mrs. Ellet herself says in her Preface, "I trust the candid reader will admit that the women most prominent in our society have had better than frivolous claims to distinction; that they have possessed high moral worth and superior intellect. Many of them have devoted their influence and efforts to works of charity. It is the blessing of New York, — so justly reproached as the temple of money-worship, — that her most elevated society is pervaded by a noble spirit of benevolence, and the refinement of taste growing out of mental culture. A line of distinction is drawn between the class that confers honor on the country, and mere shallow, vulgar pretenders, whose lavish display of wealth is their only merit." The readers of Mrs. Ellet's book, if otherwise informed concerning the private lives of those who shone in public, will be able to judge how far that discrimination extended.

Among the many who are admiringly mentioned as adorning society in the early part of the first American century is MARTHA JEFFERSON RANDOLPH, the daughter of Thomas Jefferson, and the wife of Thomas Mann Randolph, afterwards governor of Virginia. This lady, when a young girl, was intrusted in Paris to the care of Mrs. Adams, and was kind in manners, and pleasant in conversation. The scope and style of her attain-

ments may be gathered from the directions of her father to her teacher, Mrs. Trist of Philadelphia: "From eight to ten, practise music; from ten to one, dance one day, and draw another; from one to two, draw on the day you dance, and write a letter next day; from three to four, read French; from four to five, exercise yourself in music; from five to bedtime, read English, write, &c." This is somewhat different from the routine of study Margaret Fuller knew; but perhaps it was all that seemed necessary for one who was not to engage in literary pursuits, nor to stamp indelibly her spirit upon the women of America. But Mrs. Randolph was undoubtedly a woman of amiable character; for John Randolph, who was the political enemy of her father and her husband, called her "the sweetest woman in America."

Mrs. Randolph was one of the "Ladies of the White House;" and thus I am reminded to speak of another, who in later years led society in Washington as the mistress of the Executive Mansion, but has not of course been mentioned among the wives of the presidents, — Mrs. Emily Donelson, the niece of Pres. Jackson's wife. The president himself settled the question of precedence between herself and her relative, the wife of Andrew Jackson, jun., and installed Emily as hostess of the White House. It is said that in person she resembled Mary, Queen of Scots. She had exquisite taste in dress, and, "of lively imagination, she was quick at repartee, and had that gift possessed by so few talkers, of listening gracefully. Thrown in contact with the brightest and most cultivated intellects of the day, she sustained her part; and her favor was eagerly sought by the learned and political. A foreign minister once said to her, 'Madam, you dance with the grace of a

Parisian. I can hardly realize you were educated in Tennessee.'—'Count, you forget,' was the spirited reply, 'that grace is a cosmopolite, and, like a wild flower, is much oftener found in the woods than in the streets of a city.' "[1]

The wife of Andrew Jackson, jun., made her *entrée* at the White House as a bride, and won the admiration of all from her mingled dignity and affability. She was a Miss YORKE of Philadelphia. For years she presided at the Hermitage, as Gen. Jackson's home was termed; and the crowds who gathered there were as blessed by her society and welcome as by that of the old hero whose fame attracted them.

ANGELICA VAN BUREN may be termed a leader in society, since she presided at the White House when her husband's father was president. She was a lady of South Carolina, and in early life enjoyed those advantages for education and accomplishment which well fitted her for the sphere she was later to fill. Mrs. Halloway bears testimony that "her entire existence has been one of prosperity; but it has not rendered her selfish: it has rather, on the contrary, induced the employment of her gifts in behalf of others."

The White House had a young lady as its mistress during the presidency of Millard Fillmore,—his only daughter, MARY ABIGAIL FILLMORE, who was well fitted by education, and a long residence in Washington, to adorn the high station she was called to fill, and who acquitted herself with great dignity. She was a fine scholar. French, German, and Spanish were well known to her; and she had a taste for sculpture, fostered by her loved schoolmate, Harriet Hosmer. She was a

[1] Mrs. Halloway's Ladies of the White House.

pupil, at one time, of the celebrated school of Mrs. Sedgwick, in Lenox, Mass., and afterward of the State Normal School; and, to her honor be it spoken, she taught in a public school of Buffalo till her father needed her attendance in the White House. She died suddenly of cholera in 1854, while on a visit to her grandfather, in Aurora. Her name is cherished as that of one worthy to lead in the most refined and educated circles, where dress and fashion are subordinate to culture and good sense.

HARRIET LANE was a leader in society whom none could criticise. Being the favorite niece of Pres. Buchanan, she was at the White House, its admirable mistress, winning the praise of the many whom she assisted to entertain. Early left an orphan, she had been educated under her uncle's direction; was abroad with him when he represented our country at the court of St. James; and was a favorite with the queen and the royal family. And it is written of her (who is now the wife of Henry Elliott Johnston) that she retired from the White House, "leaving behind a memory all pleasantness, and a record of untarnished lustre. Her lofty place had not spoiled her; for the nobleness of her inner life recognized no superiority of the external badges of greatness. In its fullest, finest sense, she had been a belle, and withal a very beautiful and good woman."

The White House had, a few years after, another lady as its mistress, whose claim to be a leader in society could be based upon personal excellence as well as upon that distinction; viz., MARTHA PATTERSON, the daughter of Pres. Johnson. She was reared in the mountain region of East Tennessee. She was early distinguished by her industry as a student; and, in

domestic duties, "she never had time to play." She was the eldest of five children; and her mother needed her efficient help, which she always rendered cheerfully. While her father was a member of Congress, she was placed at school in Georgetown. In 1856 she married Judge Patterson, and visited Nashville, where her father was then governor of the State. When, by the death of Pres. Lincoln, her father became president, she presided at his home in the place of her invalid mother. Among other words of deserved commendation, Mrs. Halloway says of her, "Simple but elegant in her apparel, never descending to a disregard of place, yet not carried away by the follies of fashion, Mrs. Patterson has pleased the eye, and gratified the pride, of all who felt an interest in her success. Golden opinions of her taste were won by the rich simplicity of her toilet on every public occasion; and the beauty of her dress consisted always in the artless, unassuming manner of the wearer."

Her sister, MARY STOVER, shared with Mrs. Patterson the honors of the White House and the name of a leader in society. "Mrs. Stover, unlike her sister, is a blonde, with very light auburn hair, and features in keeping with her temperament." She is "slight and tall, with much repose of manner." She was no leader in society from taste, but simply from position; and even that might not be conceded by those who consider a great regard for fashion and dress and worldly pleasure necessary in a society leader. Mrs. Stover was a woman of genuine kindness of heart. "Tried and proved true in the high station of a president's daughter, she will never be found wanting in any position in life; and into her retirement the kind wishes and sincere thanks of the American people follow her."

The ladies thus far mentioned owe much of their celebrity to the fact that they presided at the capital of the nation. Other women there have been since the dawn of our first century, as in colonial days, who were gentlewomen in the truest sense, and therefore worthy leaders in society. The limits of this chapter allow but the merest mention of them; but the book of Mrs. Ellet, before mentioned, and the pages of American history, whereon their husbands or fathers are mentioned, will help one to understand their position and attainments; while the biographies of the husbands of some of them will assist in the appreciation of their social qualities and success. SARAH LIVINGSTON JAY, wife of the minister to Spain in 1779, was a leader, of whom the daughter of John Adams, writing from Paris in 1785, said, "Every person who knew her when here bestows many encomiums upon Mrs. Jay. Madame de Lafayette said she was well acquainted with her, and very fond of her, adding that Mrs. Jay and she thought alike, that pleasure might be found abroad, but happiness only at home, in the society of one's family and friends."

ELIZABETH TEMPLE WINTHROP was the reigning belle of Boston in 1786. Her husband, the governor of Massachusetts, "possessed an ample fortune; and they lived in style, exercising a generous hospitality, and receiving at their table most strangers of consideration who came to the vicinity."

MERCY WARREN was a daughter of James Otis of Barnstable, Mass. The Otis family first settled in Hingham, a quiet, ancient town of that State. She married a merchant, and resided on a farm, continuing her literary pursuits, but receiving, also, distinguished guests, — Washington, Lee, Gates, and other officers.

Mrs. Adams was her lifelong friend. "Seldom has a woman in any age," says Mrs. Ellet, "acquired such ascendency by the mere force of a powerful intellect; and her influence continued to the close of her life." Her friend, HANNAH WINTHROP of Cambridge, Mass., deserves to be mentioned also in this connection. Both women had much influence on their times.

Mrs. KNOX led also in the society of those days which tried men's souls, and women's too. She was the daughter of the last secretary of the Province of Massachusetts Bay, and was said, by the Duc de la Rochefoucauld Liancourt, to possess "sprightliness, knowledge, a good heart, and an excellent understanding."

"The daughters of William Sheaffe of Boston were noted for beauty and fashion." Susanna eloped with Capt. Molesworth, a nephew of Lord Ponsonby, who was in command of the British troops landing at Boston. Margaret married John R. Livingston, then a Boston merchant. Lafayette admired her; and she was said to be so handsome, no one could take her picture. The impartial sun was not then known as an artist. Helen married James Lovell, an officer in the naval service. At thirteen she wrote a poem in answer to the question, "What is religion?"

DOROTHY QUINCY HANCOCK was the daughter of Judge Edmund Quincy, and married the governor of Massachusetts, who was afterwards president of the first Congress. She was the undaunted woman who ordered her servants to milk the cows pastured on Boston Common, for the accommodation of her guests from the French fleet. The anecdotes told by Mrs. Ellet of her and her husband are of considerable interest in these centennial days, but mainly prove them to have been kindly and intelligent people of the *bon vivant* sort.

society than a leader in her own land; but I mention her here as an American woman of peculiar connections, whose name will not soon be forgotten, because of her bequests.

ANNE BINGHAM was a Philadelphia belle, the daughter of Thomas Willing, and grand-daughter of the first mayor of Philadelphia. At sixteen she married William Bingham, and went abroad; attracting much attention at the court of Louis XVI. She then went to England, where, it is said, "her elegance and beauty attracted more admiration than, perhaps, was willingly expressed in the old court of George the Third." Immense wealth enabled her to live in luxury; and thus her charms were displayed in society so as to win a recognition. She returned to Philadelphia, where her husband built a magnificent house, and she led society. "Her style illustrated all that was imposing and superb in the social life; and her acknowledged judgment and taste in dress, and in the arrangements of her house, her influence over all with whom she came in contact, the splendors with which she was ever surrounded, and the aristocratic character of her parties, gave her a celebrity which became historical in the annals of higher social life in America."[1]

ELIZABETH GRAEME FERGUSON was the daughter of Sir William Keith, the governor of Pennsylvania. She married a Scotch gentleman, ten years her junior; and political differences led to their separation; for she was a patriot, and he espoused the royal cause. She presided in her father's house, who was a physician (Dr. Thomas Graeme), and collector of the port. Her talents and accomplishments rendered her home, "the Carpenter Mansion," attractive and celebrated.

[1] Queens of American Society.

SARAH BACHE was the only daughter of the philosopher and statesman, Dr. Benjamin Franklin, and was born in Philadelphia in September, 1744. She was a zealous republican, and was prominent in the best society. Her house was the rendezvous for the committee superintending the making of shirts for the army. In 1792 she accompanied her husband, Richard Bache, to whom she was married in 1767, to England; and two years afterward they settled on a farm near the Delaware, where they exercised unbounded hospitality for many years.

REBECCA FRANKS, the daughter of a wealthy Jewish merchant, was distinguished for beauty, intelligence, and wit. She married Lieut.-Gen. Sir Henry Johnston, and lived abroad. When Gen. Scott visited her long years afterward, she exclaimed, "I have gloried in my rebel countrymen!" She evidently felt that the women of Revolutionary days should have been loyal to the stars and stripes.

Mrs. ANNIS STOCKTON was a patriot, — the wife of one, and the mother-in-law of another, signer of the Declaration of Independence. She was called "the Duchess" for her elegance and dignity. Her daughter Julia became the wife of the celebrated Dr. Benjamin Rush.

MARY ALSOP KING was the only child of a wealthy New York merchant, who was a member of the first Continental Congress. She was noted for beauty and an unspoiled nature, and at sixteen married Rufus King.

CATHERINE SCHUYLER was the only daughter of a great landholder, and the wife of Gen. Philip Schuyler. She was remarkable for her vigorous intellect and good judgment; and many instances of her heroic spirit are

recorded. "Her social influence was widely recognized, and was transmitted to her accomplished daughters. The second of these, Elizabeth, married Alexander Hamilton in December, 1780.

Mrs. WILSON was the daughter of Col. Charles Stewart, and was celebrated in New Jersey, both in the days of her girlhood and widowhood. "In her journeys to and from the camp, Mrs. Washington stopped to visit Mrs. Wilson. During the presidency of Washington, when Mrs. Wilson came to Philadelphia with her daughter, and entered society, she was distinguished by particular attentions from his family. . . . For fifteen years after her father's death, she devoted her time to the settlement of his large estates, and the care of two orphan nephews, one of whom was the distinguished missionary and author, Rev. Charles Stewart. In 1808 she removed to Cooperstown, N.Y.; but her last years were spent at 'The Lakelands,' the beautiful residence of her daughter, near that town. Hers was a lovely close of life, universally respected and honored: it might better be called a ripening for immortality."[1]

CORNELIA BEEKMAN was born in 1752, and lived to the great age of ninety-five years. Her birthplace was on the banks of the Croton, in the Cortlandt manor house; her place of death, the old manor house in Tarrytown, on the banks of the Hudson. "Her social qualities and unbounded hospitality made her famous throughout the country. . . . She was known as an accomplished lady of the old school. With steadfast principles, she had a lofty sense of honor; with force of will and stern resolution, a heart alive to all kindly feelings. In her prime she was noted for beauty of

[1] Queens of American Society.

person, refinement, and dignified courtesy; while her conversation was brilliant and interesting. Amid her stores of anecdote were thrilling tales of the olden time. Her mental faculties were unimpaired to the last, though her sight failed. Calmly she awaited death, with the clear faith of a Christian, and, while counting the failing beats of her pulse with one hand, signed her name with the other, shortly before she breathed her last."

CATHERINE FIELD, the grand-daughter of Mrs. Beekman, had the blood of some of the most distinguished families in America in her veins. She was carefully educated, and has hospitably entertained her friends in New York, and devoted herself to the care of her two children. Though not really distinguished in any sphere of public life, she is a worthy wife and mother; and one can but respect domestic virtues and social qualities.

SUSAN RUDD, afterward the wife of Judge Huntington of Indiana, was of the Carroll family of Maryland. She was educated in a convent, and was accomplished in music, and a good linguist. She married, when but sixteen, a Mr. Fitzhugh; but her husband soon died, and she married Judge Huntington. She was the mother of five children, and died at the age of thirty-two. "This lovely woman had a ruling influence in social circles, but one more valuable in the hearts of those nearest to her."

PAMELA WILLIAMS married Gen. Jacob Brown, at the age of eighteen. "Her house was the centre of a polished *coterie*."

SALLIE WARD was a belle in Kentucky and the West, cradled in luxury, and a leader of fashionable society. Mrs. Ellet's pages glow with her praises and descriptions of her dress, — a matter of no small impor-

tance to society lovers, and of minor importance with others.

ELEANOR PARKE CUSTIS, the grand-daughter of Lady Washington. She married Lawrence Lewis on the birthday of "the Chief," 1799. She was worthy of her relationship to George and Martha Washington.

MARCIA VAN NESS married Hon. John P. Van Ness, at the age of twenty, and became a resident of Washington; and "their home was one of the most brilliant and agreeable in the capital." She was the first American woman buried with public honors, her husband being at that time mayor of Washington.

"One of the intimate friends of Mrs. Van Ness, and one called by her 'the most popular woman who was ever in Washington,' was the wife of Levi Woodbury, secretary of the navy. She was the daughter of Hon. Asa Clapp of Portland, the most wealthy man, at that time, in the State of Maine."

"The niece of Mrs. Van Ness of Washington was celebrated as a belle, universally admired in the society of the capital in the winter of 1828–29. She was Miss CORNELIA VAN NESS, the daughter of Cornelius P. Van Ness, the eminent chief justice, and governor of Vermont. He was appointed minister to Spain by Gen. Jackson; and she accompanied him, and won a high place among the Spanish grandees. She had a brilliant career in Spain as a favorite in social circles of the highest grade; and in May, 1831, in Paris, she was married to James J. Roosevelt of New York; Gen. Lafayette giving away the bride. For many years she was a queen in the leading society of New York. She has recently deceased; and "The New York Tribune" contained the following tribute to her memory:—

To the Editor of the Tribune.

Sir, — The remains of a noble lady, Mrs. Cornelia Roosevelt, have been taken to your city for interment. She will be mourned on both sides of the ocean. She was indeed a noble lady in heart, intellect, cultivation, and all the graces. For more than a quarter of a century, she dispensed the refined hospitalities of her New York home, after presiding over her father's (Minister Van Ness's) establishment. Her many graces were not merely those of the high-bred lady. She was a woman of queenly dignity, who had sympathy for all suffering. She had all the graces of the daughter, of the mother, of the wife, of the friend, of the sister of mercy. This is the tribute which all who knew her will pay to her memory. W. A. H.

Washington, April 22, 1876.

Her sister MARCIA, married Sir William Gore Ouseley, and accompanied him to Rio Janeiro, to represent England at the coronation of the Emperor of Brazil. She was a celebrity in Washington and elsewhere for her "personal loveliness, charming manners, and accomplishments of conversation."

MARY LEAVENWORTH, the daughter of Hon. Joshua Forman, is identified, in a measure, with the prosperity of Syracuse, N.Y., which was founded by her father. Her maternal grandfather was a member of parliament for Glasgow. She was noted for beauty of person, and refinement of manners, with mental powers that aided her in the management of an ample fortune.

ELIZABETH BORDMAN OTIS, better known by the name of her husband, Harrison Gray Otis, jun., was the daughter of a Boston merchant, and grand-daughter of the first high sheriff of Suffolk County in Mass-

achusetts, whose duty it was to read the proclamation of Congress announcing a "Treaty of Peace between Great Britain and America." She and her husband were said to be "the handsomest bridal pair in Boston." Of her benevolent works, mention will be made in another place. She was early left a widow with young sons, for the sake of whose education she spent seven years abroad. On her return to Boston, "she opened her house for Saturday morning receptions, and Thursday evening *soirées*, conducted on the foreign plan of tea and cakes. She did not vary this simple style of entertainment, even when strangers of distinction were her guests." The record of her life is worthy of a volume by itself; and, now that she has departed to the higher life, it is hoped that American biographical literature will be enriched by it.

ELIZABETH CRITTENDEN, the daughter of Dr. James W. Moss, was born in Kentucky, but soon removed to the West. She was twice widowed, and then, in 1853, married Hon. John J. Crittenden, then attorney-general of the United States. She was a favorite and leader in fashionable circles while in Washington, and Frankfort, Ky., and, after her husband's death, dispensed elegant hospitality in New York City.

Mrs. MYRA CLARK GAINES has been at different times prominent in society in Washington. It is understood that a volume, embodying the singular history of her efforts to obtain her father's estate, is to be published. She is mostly known in connection with that most extraordinary case in the annals of American jurisprudence.

Mrs. GILPIN, formerly the widow of Hon. I. S. Johnston, then the widow of Hon. Henry D. Gilpin, has had a ruling influence in the society of Philadelphia. She

was the daughter of a distinguished surgeon; and in a home of wealth, after years of travel and enjoyment abroad, dispensed a regal hospitality, especially to the lovers of art and literature. She has been active in benevolent works. She is mentioned by Mrs. Ellet as a society-queen worthy of highest esteem.

ANN RIDGEWAY, the daughter of a Philadelphia merchant who rivalled Girard, became Mrs. Rush by her marriage to a son of the celebrated Dr. Benjamin Rush, one of the signers of the Declaration of Independence. Wealth belonging to both husband and wife, it was easy for her to become a leader in fashionable circles. She was peculiar; and her social tastes were not shared by her husband, who often sat alone in his library, absorbed in study, when the rest of the house was a scene of bewildering gayety. Mrs. Ellet devotes several pages to the history of this woman-leader in society. She died in 1857.

Mrs. COVENTRY WADDELL was, before her husband's name represented her, Charlotte Augusta Southwick. Born amid luxury, and always accustomed to great wealth, the tenor of her life can be easily imagined. Descriptions of her parties, and the elegance of her attire, were common in the papers; and Mrs. Ellet furnishes a portion of them to her readers.

"EMILIE SCHAUMBERJ," says Mrs. Ellet, "is a Philadelphia celebrity in society, who has added the fascinations of rare skill in vocal music, and still rarer powers of dramatic expression as an amateur comedienne, to the attraction of great beauty."

Madame OCTAVIA LE VERT "has reigned as a belle in both hemispheres; has received the chivalrous admiration, alike in the northern and southern sections of the United States, as well as in the courtly circles of

Great Britain and Continental Europe, and, at the same time, has never been assailed by the shafts of envy or calumny."[1] Her grandfather was Gen. George Walton, one of the signers of the Declaration of Independence, and afterwards governor of Georgia. Her father, Col. Walton, was a millionnaire when he married the daughter of an eminent lawyer of Georgia, — a woman of brilliant accomplishments and large fortune. As her father was governor of Florida, "the little Octavia became early familiar with society. Her father took great pains with her education. Before she was twelve years old, she could write and converse in three languages; and often the colonel took her into his office, to translate, from the French or Spanish, letters connected with important affairs of state. Perched on a high stool, the little girl interpreted her foreign despatches with great exactness."[1]

Miss Walton married Dr. Henry Le Vert of Mobile, in 1836, who died in 1863, "having been an invalid four years, tenderly nursed by the wife whom he blessed with dying breath." Other relatives having also died, she "was left alone in the world with her two young daughters." But she retained the pleasing manners, and the noble qualities of heart and mind, which rendered her a favorite in earlier days. The change of fortune which she knew in later years did not diminish her power to charm; she was a favorite in society till death, ever welcome, respected, and beloved.

Mrs. ADELICIA CHEATHAM, formerly Mrs. Acklen, was the daughter of Oliver B. Hayes of South Hadley, Mass., who was one of the pioneers of the middle division of Tennessee, and married a daughter of a wealthy farmer of that State. He was an eminent lawyer, and

[1] Queens of American Society.

afterward a clergyman, and was in possession of a large fortune. His daughter was consequently surrounded by all the advantages of wealth and culture. She was married in early youth to an opulent planter of Louisiana, who lived but a few years, and bequeathed his immense fortune to his beloved wife. The young widow was sought by many, and finally married Col. Joseph Acklen, an eminent lawyer. He lived but a few years; and, shortly after his death, Mrs. Acklen went to Europe with her two children, where her accomplishments and wealth gave her entrance to the first society. She returned to her princely home in Nashville, and was at once a leader in social circles. She married Dr. W. A. Cheatham for her third husband, and is said to be distinguished for charities as for social graces.

MARTHA PIERCE STANNARD "was a celebrated leader in fashionable society in Richmond, Va., where she lived thirty years. She was educated in Baltimore, and married at a very early age. Her house was the last burned when Richmond was in part destroyed, and at the close of the war she went to Europe." She has since returned, and will make her home in Fredericksburg, Va.

"Another distinguished lady, prominent in all noble works, as she has been in society by right of intellectual gifts and charming manners, is Miss EMILY MASON of Kentucky," says Mrs. Ellet. During the war, her property was destroyed; and she went to the hospitals, and proved herself worthy to be called a woman-leader in other circles than those of so-called "society."

JESSIE BENTON FRÉMONT, the widely known daughter of Senator Benton, has historic fame from her connection with her husband, Gen. Frémont, and his exploring expeditions. "Very few women in the

United States have equalled Mrs. Frémont in brilliancy of conversation. Almost at all times, her talk is sparkling, flashing, it may be said, with lively wit and picturesque illustration, — ornament as unstudied, with al, as the play of a sunlit fountain. Her witticisms are continually repeated in society. It is the great charm of her humor and repartee, that they are perfectly spontaneous. . . . Her appearance and manner are those usually thought distinctive of an Englishwoman, and strikingly like those of her father. Her form is rather above the ordinary height, splendidly proportioned; and her face is very handsome, and full of intellectual expression; always lighted up with the glow of a bright spirit and the benevolence of a generous heart."[1]

But the limits of this chapter forbid further mention of the women who have been, or are, leaders in the social circles of our land. Mrs. Ellet's book will afford further knowledge of those to whom reference is herein made, and the mention of others not unknown to social fame among the women of the past and present century.

[1] Queens of American Society.

THE GREATEST OF THESE
IS CHARITY

CHAPTER V.

PHILANTHROPIC WOMEN.

Susan Huntington — Margaret Prior — Mary Ledyard — Kate Moore — Ida Lewis — Father Taylor's Widowed Friend — Sarah Hoffman — Isabella Graham — Sophia C. Hoffman — Lydia Maria Child — Maria Chapman and other Anti-Slavery Women — Charity Rodman — Dorothea L. Dix — Clara Barton, &c.

"Kindness in women, not their beauteous looks,
Shall win my love." SHAKSPEARE.

"Be not weary in well-doing; for in due season ye shall reap if ye faint not." — GAL. vi. 9.

THE kindness of woman is proverbial. Philanthropy has always been championed by feminine men (not effeminate), or manifested by tender women. Mungo Park, fainting in the wilds of Africa, found woman a solace and a blessing; and all the ages have shown that it is as natural to woman to engage in philanthropic labors, as it is for man to be warlike and fond of the chase. So Mary M. Chase could write truthfully, —

"What if to pestilential cell whose very air is death,
Man comes, on mercy's errand bent, with half-suspended breath?
There hath her footstep passed ere his, her gentle voice been heard.
The dark air of the prison-house her snow-white garments stirred."

And every reader of the records which blaze with the glory of "good-will to men" will remember with loving reverence the names of Elizabeth Fry and Florence Nightingale, — the name of the one forever wedded to the thought of Newgate and its prisoners, who hung with joy upon her lips as she read from the word of God to them, or lifted her voice in solemn prayer; the name of the other blended with the recollections of the Crimea, and the thought of the soldiers in those hospitals who gladly kissed the shadow of their good angel, whose philanthropy was the guaranty of their comfort in the hour of need.

It has been the same with American women: only their names have seldom been emblazoned on the scroll of fame, and perhaps will never reach the celebrity of those whom England and all civilized countries "delight to honor." Yet our first century has shown the United States to be honored in the possession of such women as are worthy to be named with Mrs. Fry in respect to deeds of philanthropy and benevolence.

The author of "Noble Deeds of American Women" mentions Susan Huntington as a woman with the very spirit of her who made such angelic visits to London prisoners. She was born Jan. 27, 1791; was the daughter of one minister, and wife of another; the latter being pastor of the historic Old South Church of Boston, Mass. Her memoir was written by her husband's successor in the pastorate, and passed through five editions in Scotland. After she was a widow she was robbed of jewelry by a young woman; and at the trial

a public-spirited and benevolent Quaker. She was at that time a Baptist, but in 1819 united with the Methodists. When the New York Orphan Asylum was instituted, she was one of the managers, and ever after engaged in similar good works. Of her self-denying habits and self-sacrificing labors, one can learn by reading a book entitled "Walks of Usefulness; or, Reminiscences of Margaret Prior." In soup-houses, and as a city missionary among the poor, her labors were arduous; and she adopted several children. She is numbered among those active Christians, of conservative theological opinions, and large heart, who are industrious in "organizing week-day and sabbath schools, industrial associations, and temperance societies, establishing soup-houses and orphan-asylums, visiting the sick, the poor, the idle, the culprit, the outcast; pointing the dying to a risen Saviour, leading the destitute by the hand to a place of relief, the idle to houses of industry, and warning the outlaw and the corrupt of the certain and terrible doom that would attend persistency in their downward course. With the sweetness, gentleness, simplicity, and delicacy, so becoming in woman under all circumstances, were blended in her character, energy that was unconquerable, courage that danger could not blench, and firmness that human power could not bend. The contemplation of such a character is superficial, if it does not prompt benevolent feelings, re-affirm virtuous resolutions, and revive and strengthen drooping piety."

If service to the soldiers of liberty was ever philanthropic, as it always is, it was surely so in the day when Fort Griswold was attacked by the British, and the city of New London, Conn., burned. Historians record the cruelty of the British soldiers as almost incredible,

father's humble yet honorable calling, she is ever ready to lend a helping hand, and shrinks from no danger, if duty points that way. In the gloom and terror of the stormy night, amid perils at all hours of the day and all seasons of the year, she has launched her bark on the threatening waves, and has assisted her aged and feeble father in saving the lives of twenty-one persons during the last fifteen years."

IDA LEWIS, who has been termed "the Grace Darling of America," is a Newport heroine. Col. Brewerton, the artist, has made an interesting word-picture of this noble young woman and her deeds of heroism. She is the daughter of Capt. Hosea Lewis of Hingham, Mass., and was named after her mother, Idawalley Zorada Willey, who was a daughter of a Block Island physician, Dr. Aaron C. Willey. Ida was born on Feb. 25, 1842, and was fifteen when her parents moved to Lime Rock Lighthouse. Until that time she had attended the public schools of Newport. Her father becoming paralytic, she was obliged to use the oars, and bring all the supplies to the lighthouse, and row her brothers and sister to and from school. Hence she became an expert rower, and was as fearless on the ocean as others on the land. In the fall of 1858 she first gratified her philanthropic nature, and won a place among the brave, by rescuing four young men from drowning, when their pleasure-boat had been upset through recklessness. She was then but sixteen. Eight years after, when Ida had barely reached the age of Grace Darling, she rescued a drowning soldier from the neighboring fort. In 1867 she rescued three Irishmen who were out in a boat after a sheep which was drifting out to sea. Their skill and courage failed them, and amid the white-capped billows they were powerless to

oars, upon whose dexterous use depends, under Providence, the saving of the lives now so sorely threatened. Never before were those hands so tried, the strength of her woman's arm so tested, as they must be by the struggle of to-day. Pull bravely, girl, though the green billows, crested with foam, come flying over the open boat, drenching its occupants to the skin, and every instant threatening their destruction. Pull bravely, nor heed the dash of the billows, the blinding rain, or the muttering storm. For fame, success, and a nation's encomiums wait upon your exertions; or, it may be (but she never paused to think of that), a watery grave beside those whom you are endeavoring to save. Meanwhile, the mother has rushed out into the storm, and, regardless of the weather, takes her stand upon the rock, wildly gesticulating, and answering the cries of the drowning men, in the hope that they may be encouraged to continue their efforts for life by the prospect of succor. It is all she can do, and she does it well. . . . The race for life is accomplished, the drifting wreck overtaken, and its exhausted crew add new laurels to Ida's wreath of well-earned fame. Once more in a place of safety, they speedily regain the Light, where Sergt. Adams is barely able to totter up to the house, while his companion is so far gone that their united strength is required to remove him from the boat. So ends the story of our heroine's exploits, — deeds worthy of emulation, which, in the grand old days of classic Greece and Rome, would have gained the applause of senates, and been perpetuated through the sculptor's marble, and upon the historian's tablet of brass, to ages yet unborn."

A silver medal and a check for one hundred dollars were awarded Ida from the Life-Saving Benevolent

was the widowed friend of him who was afterwards known as "Father Taylor," — the Rev. Edward T. Taylor, the successful preacher to seamen in Boston. She was one who found her happiness as many women do, in

"Humble toil and heavenward duty;"

and, as she resided in an ignorant and vicious neighborhood, she used to open her little front room for prayer-meetings, and scattered seed on the arid soil. Father Taylor, then a gay sailor, attended, and became interested in religious truth. He was summoned to sea, and was made a prisoner in Halifax. The widow visited her relatives there, and, in a philanthropic spirit, visited the prison. "In one apartment were the American prisoners. As she approached the grated door, a voice shouted her name, calling her mother; and a youth appeared, and leaped for joy at the grate. It was the lost sailor-boy! They wept and conversed like mother and son; and, when she left, she gave him a Bible, — his future guide and comfort. During her stay in Halifax, she constantly visited the prison, supplying the youth with tracts, religious books, and clothing." Long years afterwards, an aged English local preacher met Father Taylor in Boston; and, as they conversed, it was found that his wife was the same philanthropic widow. Father Taylor hastened away, and in a short time reached the residence of this local preacher, with all his family, and introduced himself as the sailor-boy of the prayer-meeting and the prison. One can easily imagine the scene that followed. Her labors, she then found, had not been in vain in the Lord.

Isabella Graham came to this country from Scotland, and in 1789 settled in New York. She was noted,

during the latter part of her life, for her Christian benevolence; and though not properly a subject for notice in this volume, which aims to mention those born in our States mainly, she commenced so many benevolent enterprises, and her influence is so widely felt, and name so well known, among the philanthropic women of America, that one is justified in regarding her as one of the notable women of the century. She made it a rule to give a tenth part of her earnings to religious and charitable purposes, a rule which it would be well for all Christian women to adopt. In 1795 she received, at one time, an advance of one thousand dollars on the sale of a lease which she held on some building-lots; and, not being used to such large profits, she said, on receiving the money, "Quick, quick, let me appropriate the tenth, before my heart grows hard." She assisted to establish a society for the relief of poor widows, and was first directress. Her biography, by Mrs. Bethune, gives accounts of numerous similar charities which she organized or promoted. She started day schools, and established sabbath schools, visited the alms-house, and attended to the instruction of the children there. On March 15, 1806, a society for establishing an orphan-asylum was formed, and she was the presiding officer. "In the winter of 1807–8, when the suspension of commerce by the embargo rendered the situation of the poor more destitute than ever, she purchased flax, and lent wheels;" and the industrious poor spun and wove the flax, which was afterward made into tablecloths and towels for the family use.

Mrs. Graham was president of the board of ladies who superintended the Magdalen Asylum, and assisted in forming a society for promoting industry among the

poor. She died July 27, 1814. Of her it was said, as of Dorcas, "This woman was full of good works and alms-deeds which she did."

SARAH HOFFMAN was one of her valued coadjutors. She was daughter of Judge David Ogden of New York; born at Newark, Sept. 8, 1742, married Nicholas Hoffman in 1762. If, as Granger declares, —

"The height of virtue is to serve mankind," —

she reached that height. "Mrs. Hoffman, with Mrs. Graham and their associates, often perambulated the districts of poverty and disease from morning till night, entering the huts of want and desolation, and carrying comfort and consolation to many a despairing heart. They clambered to the highest and meanest garrets, and descended to the lowest, darkest, and dankest cellars, to administer to the wants of the destitute, the sick, and the dying. They took with them medicine, as well as food; and were accustomed to administer Christian counsel or consolation, as the case required, to the infirm in body and the wretched in heart. They even taught many poor creatures, who seemed to doubt the existence of an overruling Providence, to pray to Him whose laws they had broken, and thereby rendered themselves miserable."

The founder of the benevolent institution known as the Chapin Home, in New York City, was a woman, — SOPHIA C. HOFFMAN, — a native of Sheffield, Berkshire County, Mass. In her early life an invalid aunt, by her own suffering with a sense of dependence, impressed upon Mrs. Hoffman's mind the importance of a home where aged women who had been accustomed to the comforts of a competence in earlier days could feel inde-

not the only charitable cause to which this woman of philanthropy has given aid. She is to be numbered also among the reformers, as one of the first treasurers of the Association for the Advancement of Woman, and a vice-president of the Woman's Centenary Association among the Universalists. But the Chapin Home was especially her work, since from early youth she had planned such a charity, and while in Europe visited many such homes in Great Britain and on the Continent, that she might study their methods, and develop a plan for a self-sustaining and permanent institution. "And thus," as a friend writes, "when fair fortune so smiled on her that she could command money enough to start the enterprise, she did so not with the hand of a novice, but with a hand strong to fulfil the pledge made to her soul in its spring-time."

CHARITY RODMAN proved herself worthy of her name. She was born in Newport, R. I., in 1765, and married Thomas Rotch of Nantucket, June 6, 1790. He died in 1823, and left a large amount of property at her disposal. She established a school fund for orphan and destitute children, which four or five years after her death, "which occurred on Aug. 6, 1824, amounted to twenty thousand dollars. The interest of this sum has since purchased a farm of a hundred and eighty-five acres, one and one-half miles from the village of Massillon, O., and erected, at a cost of five thousand dollars, a large brick edifice for educational and dwelling purposes, which has been open seven years, and which sustains forty pupils. The real and personal estate of the institution is now estimated at thirty-five thousand dollars. A class of ten pupils enters annually, and remains four years. The

thrill the heart of the reader, and make one glad to be in a world where such women have lived and labored. LYDIA MARIA CHILD was one of those philanthropists whose able pen won others to the advocacy of freedom, while provoking also the prejudice of the South. She was a Francis, born in Medford, Mass., Feb. 11, 1802, but passed her early life in Maine. In the "Eminent Women of the Age," is an extended biographical sketch of this noble woman, written by Col. T. W. Higginson. Further mention will be made of her in the chapter devoted to literary women. But her literary fame, though very great, is almost eclipsed by the sense of her philanthropic spirit. The exercise of this noble spirit caused her books to fall into sudden obscurity. She anticipated this when she wrote her "Appeal" in behalf of the poor slave. Her words had the Spartan ring and the Christian martyr tone as she said in its preface, "I am fully aware of the unpopularity of the task I have undertaken; but, though I expect ridicule and censure, I cannot fear them. A few years hence, the opinion of the world will be a matter in which I have not even the most transient interest; but this book will be abroad on its mission of humanity long after the hand that wrote it is mingling with the dust. Should it be the means of advancing, even one single hour, the inevitable progress of truth and justice, I would not exchange the consciousness for all Rothschild's wealth, or Sir Walter's fame." This was the first anti-slavery work in book-form ever printed in America; and even Dr. Channing attributed a portion of his anti-slavery zeal to this book. In her work as a philanthropist, as well as a literary woman, Mrs. Child assisted her husband, the late David Lee Child, Esq., to edit "The Anti-slavery Standard," and

Higginson closed his sketch with the words, "No rural retirement can hide her from the prayers of those who were ready to perish when they first knew her; and the love of those whose lives she has enriched from childhood will follow her fading eyes as they look toward sunset, and, after her departing, will keep her memory green."

There is another woman of the first century, still lingering on the shores of time to bless those who are around her, as she has blessed the world for eighty years, — LUCRETIA MOTT, the philanthropic woman, as well as the Quaker preacher. She is "a native of the island of Nantucket, of the Coffins and Macys on the father's side, and of the Folgers on the mother's; through them related to Dr. Franklin. Born in 1793;" brought up to be useful in the family; in 1804, removed to Boston, and studied in the public and private schools there. Afterwards studied in the Friends' Boarding School in Dutchess County, N.Y., and then became a teacher there, though but fifteen years of age. At the early age of eighteen she married James Mott of New York, and removed to Philadelphia, where she has since resided, dwelling now in a lovely suburban retreat which she adorns and makes attractive to visitors from many lands. Mrs. Soule writes thus of a recent visit: —

"I go where I have long wanted to go, — to the roof-tree that shelters the venerable Lucretia Mott. It is a lovely home, standing in a lawn of spotless beauty. Part of the house is old and of Quaker simplicity; and part of it modern, and, though corresponding with the older part, yet tastefully elegant. We count it a great privilege to have seen Friend Mott in her own home, queen of the household, as she has long been queen of

LUCRETIA MOTT.

ribbon.' Birth made Victoria a queen; but her own pure, sweet life makes Lucretia Mott a queen, — queen of a realm on which the sun never sets, the realm of humanity. If ever any woman 'inherited the earth,' it is this blessed Quaker woman. I shall carry the memory of this brief call with me till I meet her in the higher home."

A faithful picture is thus given of this saintly woman, — the "Saint Lucretia" of those who bow at the shrine of reform and philanthropy in America. With her

"Every wrinkle is a line of beauty;"

and she long ago learned how to "grow old gracefully." Combe, the phrenologist, pronounced her head the finest he had ever seen on a woman; and it was well said by Theodore Tilton, that, "in the same sense in which the greatest man ever produced in this country was Benjamin Franklin, the greatest woman ever produced in this country is Lucretia Mott." She early engaged in the temperance movement and in the peace reform. But she has been specially known in connection with the anti-slavery effort, and the movement in favor of universal suffrage. In this connection her labors will be mentioned in another chapter. Her sister MARTHA COFFIN WRIGHT, who deserves also to be mentioned with philanthropists and reformers, said of her, "The striking traits of Lucretia's character are remarkable energy that defies even time, unswerving conscientiousness, and all those characteristics that are summed up in the few words, 'love to man and love to God.'"

If the anti-slavery laborers may also be called philanthropists, as surely they should be, then there are

many more names that should gleam on the list of philanthropic women of the century. But the mere mention of MARIA WESTON CHAPMAN, whose valiant defence of anti-slavery principles led to her receiving the cognomen of Capt. Chapman, and who was a woman of literary as well as philanthropic tastes; the mention of her sisters also; of the Grimké sisters; of Prudence Crandall, who persisted in teaching a colored pupil in her school in Connecticut, though she was imprisoned one night in a cell just before occupied by a murderer, for disobeying a wicked law of her State in so doing, — this line of mention must suffice, while reference will be made to others in future chapters. Yet as long as memory lasts to those who have listened to anti-slavery philanthropists, or read their pathetic appeals in behalf of the slave, will the names of Elizabeth Cady Stanton, Ernestine L. Rose, Susan B. Anthony, Sallie Holley, Caroline Putnam, Harriet Beecher Stowe (whose "Uncle Tom's Cabin" prepared the way for the war which resulted in emancipation), Anna Gardner, Sarah Pugh, &c., be sacred and precious.

Samuel J. May bore testimony, that, "from the beginning of Mr. Garrison's enterprise, excellent women were among his most earnest, devoted, unshrinking fellow-laborers. Their moral instincts made them quicker to discern the right than most men were; and their lack of political discipline left them to the guidance of their convictions and humane feelings."[1]

One philanthropic woman, who died in 1818, was the wife of the joint founder, with his uncle, of the well-known Phillips Academy. PHEBE PHILLIPS was accustomed, for years, to make the health of every pupil in the academy a subject of personal interest.

[1] Recollections of the Anti-Slavery Conflict.

She sought to be as a mother to the students far from their homes. During the Revolution she was one of those who prepared bandages, scraped lint, and made garments for the soldiers. "An offender of justice was once passing her house on his way to the whipping-post, when a boy who observed him from her window could not withhold a tear. He tried to conceal his emotion, but Mrs. Phillips saw the pearl-drop of pity; and, while a kindred drop fell from her own eyes, she said to him with much emphasis, and as though laying down some golden maxim, 'When you become a law-maker, examine the subject of corporal punishment, and see if it is not unnatural, vindictive, and productive of much evil.' She was very discriminating, and could detect talent as well as tears; and addressed the lad with a premonition that he was destined to become a legislator, which was indeed the case. Elected to the assembly of the State, with the sacred command of his early and revered Mentor impressed on his memory, he early called the attention of that body to the subject of corporal punishment; had the statute-book revised, and the odious law, save in capital offences, expunged, and the pleasure of announcing the fact to the original suggestor of the movement."[1] DOROTHEA L. DIX, known as the prisoner's friend, was born in Massachusetts, and passed her youth in or near Boston. In earlier years she was a teacher, and prepared several books, mostly for children. "Her name was not given to any of her works; but we allude to them here," says Mrs. Hale, "to show that a refined literary taste and genius are compatible with the most active philanthropy, even when compelled to seek its objects through researches that are both painful and terrible."

[1] Noble Deeds of American Women.

In 1834 she went to Europe for her health, and there gained much valuable information about charitable institutions. "In 1837 she returned to Boston, and soon commenced visiting the poor-houses and houses of refuge for the unfortunate. She also became interested for boys in the naval asylum. Then she went to prisons and lunatic-asylums, everywhere seeking to ameliorate suffering, and instruct the ignorant." For many years she labored persistently in behalf of the insane. "In founding the State hospitals in Pennsylvania, New Jersey, Rhode Island, Indiana, Illinois, Louisiana, and North Carolina, her exertions were of much importance, by preparing the public mind to sympathize with this peculiar charity." During the war, she labored in the hospitals, but will doubtless be mainly remembered for her faithful labors in behalf of the insane. Mrs. Child brought Miss Dix first to the notice of many in her charming "Letters from New York," where she says, "Dorothea L. Dix, our American Mrs. Fry, the God-appointed missionary to prisons and almshouses, told me that her experience more than confirmed her faith in the power of kindness over the insane and vicious.

"Among the hundreds of crazy people with whom her sacred mission has brought her into companionship, she has not found *one* individual, however fierce and turbulent, that could not be calmed by Scripture and prayer, uttered in low and gentle tones. The power of religious sentiment over these shattered souls seems perfectly miraculous. The worship of a quiet, loving heart affects them like a voice from heaven. Tearing and rending, yelling and stamping, singing and groaning, gradually subside into silence; and they fall on their knees, or gaze upward with clasped hands, as if

they saw through the opening darkness a golden gleam from their Father's throne of love.

"On one occasion this missionary of mercy was earnestly cautioned not to approach a raving maniac. He yelled frightfully, day and night, rent his garment, plucked out his hair, and was so violent that it was supposed he would murder any one who ventured within his reach. Miss Dix seated herself at a little distance, and, without appearing to notice him, began to read, with serene countenance and gentle voice, certain passages of Scripture filled with the spirit of tenderness. His shouts gradually subsided, until at last he became perfectly still. When she paused, he said meekly, 'Read me some more: it does me good.' And when, after a prolonged season of worship, she said, 'I must go away now,' he eagerly replied, 'No: you cannot go. God sent you to me; and you must not go.' By kind words and a promise to come again, she finally obtained permission to depart. 'Give me your hand,' said he. She gave it, and smiled upon him. The wild expression of his haggard countenance softened to tearfulness, as he said, 'You treat me right: God sent you.'

"On another occasion, she had been leading some twenty or thirty maniacs in worship; and, seeing them all quiet as lambs gathered into the Shepherd's fold, she prepared to go forth to other duties. In leaving the room, she passed an insane young man with whom she had had several interviews. He stood with hands clasped, and a countenance of the deepest reverence. With a friendly smile, she said, 'Henry, are you well to-day?'—'Hush! hush!' replied he, sinking his voice to a whisper, and gazing earnestly on the space around her: 'hush! there are angels with you. They

have given you their voice.' But let not the formalist suppose that he can work such miracles as these in the professed name of Jesus. Vain is the Scripture or the prayer, repeated by rote. They must be the meek utterances of a heart overflowing with love; for to such only do the angels 'lend their voice.'"

Mention might be made of CLARA BARTON and FRANCES DANA GAGE. The one will be mentioned among the toilers in the war-time, and the other as a reformer. JENNIE C. COLLINS, who has done much philanthropic work in Boston and elsewhere, has written her name on the heart of many a young girl whom she has helped to gain employment, and thereby saved her from temptation to vice. "Boffin's Bower," — a pleasant retreat which she has established in Boston, where innocent amusement, and opportunities for gaining knowledge by means of lectures, readings, &c., is afforded these girls, as well as some way of obtaining employment, — it is hoped, will long continue a proof of her wise philanthropy. ANNIE T. ENDICOTT, wife of William Endicott, jun., was mentioned by the press of Boston as one of the philanthropic women of the century. A writer in "The Transcript" said, "She was beloved by friends who felt the charm of her rare powers of conversation and of her unselfish life. During the civil war, she was an efficient manager of the Women's Association, which was auxiliary to the Sanitary Commission, devoting a large measure of her time to the preparation of supplies, and to the employment of the wives of soldiers. Then and later, she was interested in sending teachers to the freedmen. She was appointed by Gov. Claflin a trustee of the Lancaster Industrial School for Girls. In this service her excellent sense and executive ability were conspicuous.

She saw the necessity of a change of methods, and insisted on labor as an essential part of any scheme for the reformation of the vicious. Somewhat disheartened with the obstructions which were opposed to a reform, she resigned after several years of earnest effort.

Some three or four years ago she joined in a movement for the higher education of women, and was to the end deeply interested in it. She was the president of the society; and many will long remember her as she shared in the conferences which were held in Boston at the residence of Gov. Claflin. On a visit to Athens, two years ago, she gave such time as was at her command to a kindred effort then in progress in that city; and a Greek lady of the highest culture was cheered by her sympathy and counsels. She gave much time to the fair which was held in Boston for the relief of the French after the German invasion. She was associated with the Christian work of King's Chapel, where she worshipped, and with other miscellaneous activities of philanthropy."

Women have not been wanting in those efforts to prevent cruelty to animals, which is a part of true philanthropy. Among these may be mentioned CAROLINE L. BARNARD, who provided in Lynn, Mass., at an expense of three hundred dollars, a pump and stone drinking-fountain, expressly intended for the use of the thirsty horses whom she justly commiserated. CAROLINE EARLE WHITE of Philadelphia has also been earnest and efficient in this department of philanthropy, caring especially for the canine favorites who have been lost, that they should not be tormented or killed without efforts to find their owners, who would gladly rescue them, and would not willingly mourn the loss of

"Something that always loved me,
Something that I could trust."

LINDA GILBERT has chosen as her special philanthropic work, the furnishing of libraries for prisoners, in the same spirit, doubtless, with which Elizabeth Fry secured libraries for the coast-guard in England at their lonely stations. A Chicago paper says, "Miss Linda Gilbert, after a year or more of labor, has finally accomplished an undertaking which will make her name memorable as long as we shall have a jail, and culprits to fill it." The same work has been prosecuted by her in other cities. A New York paper says, —

"Miss Linda Gilbert, of No. 143 East Fifteenth Street, encloses to us a copy of her report of work in New York, which began Sept. 1, 1873. Since that date she has disbursed $3,644. Seven hundred volumes were presented by the young ladies of the New York Normal College; and six hundred volumes have been sent to the House of Detention. Of these books the publishers contributed four hundred volumes, and the balance by other parties. The Police Board are building a bookcase to contain them. These books are properly covered and classified. An intelligent man (now waiting the motion of the courts in Ludlow-street Jail) is devoting his time to the library work. Independent of this library business, Miss Gilbert has three practical ladies who assist in furnishing homes, clothing, night lodgings, and more especially employment for released prisoners who come from all parts of the country."

Very wisely have some of our Commonwealths appointed women as prison-inspectors. Mrs. ELIZABETH B. CHASE, a woman ready for every good word and work, has been a lady visitor in Rhode Island, appointed by its governor, and afterward read a valuable paper before the Prison Congress held in London, proving the need of the appointment of such visitors.

At a prison-reform meeting held in New York, June 8, 1876, Mrs. C. F. Coffin of Indiana, who is an official visitor to the Indiana State Prison for Women, read an able paper on the subject of Reform in Prisons, in which she said, with great wisdom, that the women's prison should be entirely under the control of women. So should women in our almshouses have full charge of women there. Every intelligent woman in this country so believes; and it is devoutly hoped that the second century of American independence will see women using their special ability as philanthropists in official capacity, and with all needful authority.

Gov. Dingley of Maine wisely appointed women as visitors to the insane hospitals, and among them Mrs. Cordelia Adeline Quinby, the philanthropic wife of Rev. G. A. Quinby, D.D., editor of "The Gospel Banner," in Augusta, Me. She is a native of Lewiston, and taught in the public schools of her native State for thirteen years, when she took upon herself the duties of a pastor's wife, and stepmother; both of which she has faithfully performed for many years. The care of three children of her own was added to these; but she has yet found time to attend to philanthropic work in various directions, and to assist her husband in his editorial labors. Mrs. Quinby, in her modesty, would disclaim prominence as a philanthropist; but it is certain she has ably seconded her husband's noble efforts, till both at last have the satisfaction of seeing the death-penalty abolished in Maine. "May it soon be abolished from the code of every other State in our Union!" prays every philanthropic woman in the land.

Women have not been wanting in philanthropic

efforts towards the education of the young. Volumes might be written, and not complete the tale of self-sacrificing effort by many, many women, to educate their relatives, themselves often toiling in the cotton-factory that their brothers might be supported in college, as Lucy Larcom has depicted Ruth Woodburn in her "Idyl of Work," saying of her as she tended the loom in the cotton-mill, —

> "She's here
> To save the homestead, and help educate
> Brothers and sisters. She will do it too."

One woman of this century, Miss SOPHIA SMITH of Hatfield, Mass., chose to bequeath her fortune, and found thereby the college in Northampton, known as Smith College; the object of which is, to establish an institution for the higher education of young women, with the design of furnishing them the same facilities as those enjoyed by young men in the best colleges of the land, as far as practicable. This is a truly philanthropic work, and deserves more space than can be accorded to the enterprise here. Coming days and generations will attest its value.

MRS. COLT of Hartford, Conn., was also philanthropic when she built a church and schoolhouse on her extensive grounds, that the families of those who are employed in Colt's Armory may be duly instructed. AURORA PHELPS has indicated the philanthropic spirit in her efforts to secure homesteads for women.

But what avails it to mention more? The list is too long, but it is bright as the midday sun. And among the names that shine with greatest lustre will be found those of the Sisters of Mercy and Charity connected with the Roman Catholic and other churches, not excepting the Quakers; for the plain quaint, garb of the members of the Society of Friends seldom fails to cover

the heart of a philanthropist, whether man or woman, whether Isaac T. Hopper or Lucretia Mott.

Since the first publication of this chapter, the saintly Lucretia Mott has passed away. She died at her beautiful home, November 11, 1880, and her funeral was attended by thousands. Rev. Dr. Furness, Miss Phebe Couzins, and others, bore testimony to the value of her philanthropic life. Her co-worker, Mrs. Child, has also closed her useful life on earth.

The grave of Lydia Maria Child, in the old moss-grown cemetery at Wayland Centre, Mass., is marked only by a plain white marble slab, bearing her name in full, age, date of death, and the words "You call us dead. We are not dead, but truly living now."

Those who would know more of the benevolent Sisters of Charity are referred to a book called "Heroines of Charity," which has also an account of Mrs. ELIZA A. SETON and her labors, with some record also of a philanthropic order called "The Little Sisters of the Poor," and the methods whereby they clothe the naked and satisfy the poor with bread.

"Sorosis," the well-known society in New York, composed of literary, professional, and philanthropic women, has a committee on philanthropy, which has done brave work under the earnest leadership of Mrs. Esther Herrman, its chairman.

The "Society of the Red Cross," at whose head in this country is CLARA BARTON, has been recently organized, with fair prospect of success in doing good, both in times of war and peace.

A study of philanthropic success would leave the student with the conviction that while well-organized charity is desirable, no organizations can preclude the necessity for individual philanthropic effort, and God is still saying to every friend of humanity, "Whatsoever thy hand findeth to do, do it with thy might."

CHAPTER VI.

WOMEN DURING THE CIVIL WAR.

Women of the Sanitary Commission — Women of the Christian Commission — Women Soldiers — Women Nurses — Women Teachers among the Freedmen — Heroic Women, North and South.

"Whispered low the dying soldier, pressed her hand, and faintly smiled,
Was that pitying face his mother's? did she watch beside her child?
All his stranger words with meaning her woman's heart supplied,
With her kiss upon his forehead, 'Mother,' murmured he, and died."
JOHN G. WHITTIER.

"She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." — PROV. xxxi. 20.

IF the women of the Revolution were valiant, and manifested a commendable fidelity to the cause of freedom, and a hearty sympathy with its defenders, the women who lived in the days of the Rebellion were no less patriotic and devoted. Rev. Dr. Bellows, who was the efficient president of the Sanitary Commission, bears a noble testimony to the facts that prove the truth of this statement. He says in his introduc-

tion to the excellent work, "Woman's Work in the Civil War," by Dr. Brockett and Mrs. Vaughan, "Women there were in this war, who, without a single relative in the army, denied themselves for the whole four years the comforts to which they had been always accustomed, went thinly clad, took the extra blanket from their bed, never tasted tea or sugar or flesh, that they might wind another bandage round some unknown soldier's wound, or give some parched lips in the hospital another sip of wine. Others never let one leisure moment, saved from lives of pledged labor which barely earned them bread, go unemployed in the service of the soldiers. God himself keeps this record: it is too sacred to be trusted to men. . . . As a rule, American women exhibited not only an intense feeling for the soldiers in their exposures and their sufferings, but an intelligent sympathy with the national cause, equal to that which furnished, among the men, two million three hundred thousand volunteers. It is not unusual for women of all countries to weep and to work for those who encounter the perils of war. But the American women, after giving up with a principled alacrity, to the ranks of the gathering and advancing army, their husbands and sons, their brothers and lovers, proceeded to organize relief for them; and they did it, not in the spasmodic and sentimental way which has been common elsewhere, but with a self-controlled and rational consideration of the wisest and best means of accomplishing their purpose, which showed them to be in some degree the products and representatives of a new social era, and a new political development. . . . It is impossible to over-estimate the amount of consecrated work done by the loyal women of the North, for the army. Hundreds of

thousands of women probably gave all the leisure they could command, and all the money they could save and spare, to the soldiers for the whole four years and more of the war. Amid discouragements and fearful delays, they never flagged, but to the last increased in zeal and devotion. And their work was as systematic as it was universal. . . . They showed a perfect aptitude for business, and proved by their own experience that men can devise nothing too precise, too systematic, or too complicated for women to understand, apply, and improve upon, where there is any sufficient motive for it. . . . The distinctive features of woman's work in this war were magnitude, system, thorough co-operativeness with the other sex, distinctness of purpose, business-like thoroughness in details, sturdy persistence to the close. . . . The work which our system of popular education does for girls and boys alike, and which in the middle and upper classes practically goes farther with girls than with boys, told magnificently at this crisis. Everywhere well-educated women were found fully able to understand, and to explain to their sisters, the public questions involved in the war. Everywhere the newspapers, crowded with interest and with discussions, found eager and appreciative readers among the gentler sex. Everywhere started up women acquainted with the order of public business; able to call and preside over public meetings of their own sex, act as secretaries and committees, draft constitutions and by-laws, open books and keep accounts with adequate precision, appreciate system, and postpone private inclinations or preferences to general principles, enter into extensive correspondence with their own sex, co-operate in the largest and most rational plans proposed by men who had studied carefully the subject

of soldiers' relief, and adhere, through good report and through evil report, to organizations which commended themselves to their judgment, in spite of local, sectarian, or personal jealousies and detractions. . . . Of the practical talent, the personal worth, the aptitude for public service, the love of self-sacrificing duty, thus developed and nursed into power, and brought to the knowledge of its possessors and their communities, it is difficult to speak too warmly. Thousands of women learned in this work to despise frivolity, gossip, fashion, and idleness; learned to think soberly and without prejudice of the capacities of their own sex; and thus did more to advance the rights of woman, by proving her gifts and her fitness for public duties, than a whole library of arguments and protests.

"The prodigious exertions put forth by the women who founded and conducted the great fairs for the soldiers in a dozen principal cities, and in many large towns, were only surpassed by the planning, skill, and administrative ability which accompanied their progress, and the marvellous success in which they terminated. Months of anxious preparation, where hundreds of committees vied with each other in long-headed schemes for securing the co-operation of the several trades and industries allotted to each, and during which laborious days and anxious nights were unintermittingly given to the wearing work, were followed by weeks of personal service in the fairs themselves, where the strongest women found their vigor inadequate to the task, and hundreds laid the foundations of long illness, and some of sudden death. These sacrifices and far-seeing provisions were justly repaid by almost fabulous returns of money, which, to the extent of nearly three million dollars, flowed into the

treasury of the United States Sanitary Commission. The chief women who inaugurated the several great fairs at New York, Philadelphia, Brooklyn, Boston, Chicago, Cincinnati, St. Louis, and administered these vast movements, were not behind the ablest men in the land in their grasp and comprehension of the business in hand; and often, in comparison with the men associated with them, exhibited a finer scope, a better spirit, and a more victorious faith. But for the women of America, the great fairs would never have been born, or would have died ignominiously in their gilded cradles. Their vastness of conception and their splendid results are to be set as an everlasting crown on woman's capacity for large and money-yielding enterprises. The women who led them can never sink back into obscurity."

Besides the United States Sanitary Commission, which was created on the 9th of June, 1861, there was organized the Western Sanitary Commission, which "only supplied the wants of Western armies, and of the freedmen and white refugees of the Mississippi Valley;" [1] and whose first authority to act came from Gen. Fremont, Sept. 5, 1861. There were also several State Sanitary Commissions; and in November, 1861, what was called the United States Christian Commission was organized by the Young Men's Christian Associations convened in New York City at that time. "The general character of the duties of the Commission was defined at the meeting that brought it into existence; its grand object as avowed was to promote the physical comfort and the spiritual welfare of the brave men of the army and navy, in the field, in the hospital, the prison, or wherever they may be found.

[1] Annual Cyclopedia for 1864, p. 739.

Like the Government, it embraces within the range of its influence the whole Union, and provides for the material and spiritual necessities of suffering humanity, without regard to race, creed, or position. It aims to save life in the hour of peril; to ameliorate the condition of our soldiers and seamen; to perform, in the midst of war, the office of a kind friend; to supply, as far as possible, the place of home; to furnish opportune and substantial relief when required; to bind up the wounds; to pour in the wine and the oil of love and peace; to speak a word of sympathy and encouragement to the suffering and depressed; to bring the influences of the gospel to bear upon those who are far from home and its privileges, exposed to the dangers and temptations peculiar to the camp; to arrest the thoughtless in their course, and reclaim the wayward; to send forth the living, practical teachers to whisper Christian consolation to the dying, the wounded, the heavy laden in heart."[1]

And all this work was faithfully done by every Commission; women laboring in them all, and everywhere toiling faithfully and successfully. To narrate their self-denying deeds, to write all their names even, would require a volume of many pages; and they must be left unwritten and untold, but not unhonored and unknown. There were thousands, beside those who were actively connected with the Commissions, that labored for the comfort of the soldier. Quaker women, who could not sanction war and its horrors, were "left at liberty" to pursue a course of benevolence toward the wounded, "as best wisdom might direct;" and they did not fail to hear the voice within, and heed it, as it told of the Good Samaritan, and said, "Go thou, and do likewise."

[1] Annual Cyclopedia for 1864, p. 802.

There is one aged woman in Philadelphia, who has been termed the Cornelia of America; for she, like the mother of the Gracchi of whom Plutarch speaks, conversed of the sacrifices of her sons for their country "with the calmness that proceeds from unexampled fortitude." She enjoys also the distinction of being the oldest living female graduate of any institution in America. Her name is MARY ELLET. Her diploma from the Jay Ladies' Academy, of Philadelphia, was given to her in her fifteenth year. She was born on the 17th of June, 1779. She is the daughter of that Hannah Erwin Israel who is mentioned as a heroine of the Revolution in the chapter concerning those noble women, and is herself the mother and grandmother of heroes. Her son, Col. Charles Ellet, jun., lost his life in the service of his country; and the son of that son died from the effects of loyal efforts, which impaired his health.

A clergyman called upon her, in company with Mr. George H. Stuart, president of the Christian Commission, whom she desired to employ as her almoner in distributing the proceeds of two beautiful and valuable shawls among the widows and orphans of soldiers fallen in battle. The body of her grandson, Charles Rives Ellet, had just arrived; and the clergyman expressed the hope that the Lord would sustain her under her bereavement. Her answer was worthy of the American Cornelia. She stated that she had given her son, Col. Ellet of the Ram Fleet, and Brig.-Gen. Ellet of the Marine Brigade, and four grandchildren; adding, "*I do not regret the gift to my country. If I had twenty sons, I would give them all, for the country must be preserved. And, if I were twenty years younger, I would go and fight, myself, to the last.*" The above

anecdote of her patriotism is from a sketch by John W. Forney in 1869.

There were WOMEN SOLDIERS in the war of the Rebellion as in the war of the Revolution. Women were not only on the battle-field to take care of our brave defenders, but they were there, not seldom, to show that women can be soldiers in our land and times.

The names of ANNIE ETHERIDGE and others are dear to many regiments as the names of women who were noble and virtuous in character and life, and were brave and fearless on the field of battle. It is confidently asserted that "the number of women who actually bore arms in the war, or who, though generally attending a regiment as nurses, at times engaged in the actual conflict, was much larger than is generally supposed, and embraces persons of all ranks of society." Those who from whatever cause, whether romance, love, or patriotism (and all these had their influence), donned the male attire, and concealed their sex, are hardly entitled to a place in our record, since they did not seek to be known as women, but preferred to pass for men; but aside from these there were not a few who, without abandoning the dress or the prerogatives of their sex, yet performed skilfully and well the duties of soldiers. Among them we may name Madame Turchin, wife of Gen. Turchin, who rendered essential service by her coolness, her thorough knowledge of military science, her undaunted courage, and her skill in command. She is the daughter of a Russian officer, and had been brought up in the camp, where she was the pet and favorite of the regiment up to nearly the time of her marriage to Gen. Turchin, then a subordinate officer in that army. When the war commenced, she and her husband had been for a few years residents

of Illinois; and, when her husband was commissioned colonel of a regiment of volunteers, she prepared at once to follow him to the field. During the march into Tennessee in the spring of 1862, Col. Turchin was taken seriously ill, and for some days was carried in an ambulance on the route.

Madame Turchin took command of the regiment during his illness, and, while ministering kindly and tenderly to her husband, filled his place admirably as commanding the regiment. Her administration was so judicious that no complaint or mutiny was manifested; and her commands were obeyed with the utmost promptness. In the battles that followed, she was constantly under fire, now encouraging the men, and anon rescuing some wounded man from the place where he had fallen, administering restoratives, and bringing him off to the field hospital. . . . In all the subsequent campaigns in the West, this general's wife was in the field, confining herself usually to ministrations of mercy to the wounded, but ready, if occasion required, to lead the troops into action, and always manifesting the most perfect indifference to the shot and shell or the whirring Minie balls that fell around her. She seemed entirely devoid of fear, and, though so constantly exposed to the enemy's fire, never received even a scratch.

The Rev. A. H. Conant, who was the devoted chaplain of the Nineteenth Illinois while this lady was connected with it, wrote about her to his wife, in a letter dated Aug. 20, 1861. The Rev. Robert Collyer quotes it in his Memoir of the lamented chaplain. Mr. Conant wrote thus: "The few ladies — officers' wives in camp — are worth more than a file of soldiers in keeping order. I wish we could have twice as many; but it is no place for a woman of delicate nerves. The most

shocking sights, sounds, and odors of all sorts are of perpetual occurrence: yet a strong-minded and pure-hearted woman may pass through it all unharmed. Mrs. Turchin blooms like a fair flower in it. She reminds me very much of Lucy Stone Blackwell. With all the refinement of a lady, she has the energy and self-reliance of a man; she feels able to take charge of herself, carries a nice little revolver and dagger in her belt, and has a dignity of manner and bearing that secures respect from the roughest soldier."

Another remarkable heroine, who, while from the lower walks of life, was yet faithful and unwearied in her labors for the relief of the soldiers who were wounded, and who not unfrequently took her place in the ranks, or cheered and encouraged the men when they were faltering and ready to retreat, was Bridget Divers, a stout robust Irishwoman who accompanied the First Michigan Cavalry regiment, in which her husband was a private, to the field, and remained with the regiment and the brigade to which it belonged until the close of the war. She became well known throughout the brigade, for her fearlessness and daring, and her skill in bringing off the wounded. Occasionally when a soldier whom she knew fell in action, after rescuing him if he was only wounded, she would take his place, and fight as bravely as the best." Mrs. Husband, in Brockett's interesting volume about the Work of Women in the War, tells this story of her energy and courage: "In one of Sheridan's grand raids, during the latter days of the Rebellion, she as usual rode with the troops night and day, wearing out several horses until they dropped from exhaustion. In a severe cavalry engagement, in which her regiment took a prominent part, her colonel was wounded, and her captain

killed. She accompanied the former to the rear, where she ministered to his needs; and, when placed in the cars bound to City Point Hospital, she remained with him, giving all the relief in her power, on that fatiguing journey, although herself almost exhausted, having been without sleep *four* days and nights. After seeing her colonel safely and comfortably lodged in the hospital, she took one night's rest, and returned to the front. Finding that her captain's body had not been recovered, it being hazardous to make the attempt, she resolved to rescue it, as 'it never should be left on rebel soil.' So, with her orderly for sole companion, she rode fifteen miles to the scene of the late conflict, found the body she sought, strapped it upon her horse, rode back seven miles to an embalmer's, where she waited whilst the body was embalmed; then, again strapping it on her horse, she rode several miles farther to the cars, in which with her precious burden she proceeded to City Point, there obtained a rough coffin, and forwarded the whole to Michigan. Without any delay, Bridget returned to her regiment, and told some officers that wounded men had been left on the field from which she had rescued her captain's body. They did not credit her tale: so she said, 'Furnish me some ambulances, and I will bring them in.' The conveyances were given her: she retraced her steps to the deserted battle-field, and soon had some eight or ten poor sufferers in the wagons on their way to camp. The roads were rough, and their moans and cries gave evidence of intense agony. While still some miles from their destination, Bridget saw several rebels approaching. She ordered the drivers to quicken their pace, and endeavored to urge her horse forward; but he balked, and refused to move. The drivers, becoming alarmed,

deserted their charge, and fled to the woods, while the wounded men begged that they might not be left to the mercy of the enemy, and to suffer in Southern prisons. The rebels soon came up. Bridget plead with them to leave the sufferers unmolested; but they laughed at her, took the horses from the ambulances, and such articles of value as the men possessed, and then dashed off the way they came. Poor Bridget was almost desperate, darkness coming on, and with no one to help her, the wounded men beseeching her not to leave them. Fortunately, an officer of our army rode up to see what the matter was, and soon sent horses and assistance to the party. When the war ended, Bridget accompanied her regiment to Texas, from whence she returned with them to Michigan; but the attractions of army life were too strong to be overcome, and she has since joined one of the regiments of the regular army stationed on the plains in the neighborhood of the Rocky Mountains."

Mrs. Katy Brownell, the wife of an orderly sergeant of the First and afterwards of the Fifth Rhode Island Infantry, who like Madame Turchin was born in the camp, and was the daughter of a Scottish soldier of the British army, was another of those half-soldier heroines. Adopting a semi-military dress, and practising daily with the sword and rifle, she became as skilful a shot and as expert a swordsman as any of the company of sharpshooters to which she was attached. Of this company she was the chosen color-bearer; and asking no indulgences, she marched with the men, carrying the flag, and participating in the battle as bravely as any of her comrades. In the first battle of Bull Run, she stood by her colors, and maintained her position till all her regiment and several others had retreated; and came very near falling into the hands of

the enemy. She was in the expedition of Gen. Burnside to Roanoke Island and Newbern, and by her coolness and intrepidity saved the Fifth Rhode Island from being fired upon by our own troops by mistake. Her husband was severely wounded in an engagement at Newbern; and she rescued him from his position of danger. He was finally pronounced unfit for service; and she returned to Rhode Island with him, and received *her* discharge from the army. These are only a few of the many instances where women showed that they could and would be soldiers, warriors, defenders of the "dear old flag." It is difficult to ascertain all the facts relative to such instances; and I am obliged to confess, that, in some cases, the women-warriors failed to maintain that unsullied character without which courage and daring are of little worth. But whether the women who fought in Revolutionary days or in the late war, or defended their homes in "bleeding Kansas," as many were obliged to do with rifle and ball, — whether they were honest and virtuous women, has nothing to do with the question of their ability to fight. Facts — the stern uncompromising facts of history — show that women *have* been warriors; and what woman has done woman can do. So when the opponents of woman suffrage say, "You can't fight: therefore you should not vote," point quietly to the record, and say, "Women *can* fight, if they will." Heaven be praised that they do not all wish to fight! or earth would be a pandemonium at once. But Heaven be praised also, that, when Kansas homes were in danger, the women were as brave as the men; and when rebellion aimed a parricidal blow at our country's flag, and all our free and glorious institutions were imperilled, women were not wanting to prepare sanitary stores, to tend the

dying soldiers in our hospitals, ay, and to fight, if they chose, the battle of liberty.

The WOMEN NURSES of those four years of war won deserved commendation. The book called "Woman's Work in the War" renders due praise to those devoted patriots. Rev. Dr. Bellows, referring to them and their noble work, in his introduction, said, "Of the labors of women in the hospitals and in the field, this book gives a far fuller history than is likely to be got from any other source, as this sort of service cannot be recorded in the histories of organized work. For far the largest part of this work was done by persons of exceptional energy and some fine natural aptitude for the service, which was independent of organizations, and hardly submitted itself to any rules except the impulses of devoted love for the work,— supplying tact, patience, and resources. The women who did hospital service continuously, or who kept themselves near the base of armies in the field, or who moved among the camps, and travelled with the corps, were an exceptional class, as rare as heroines always are; a class representing no social grade, but coming from all; belonging to no rank or age of life in particular, sometimes young and sometimes old, sometimes refined and sometimes rude; now of fragile physical aspect, and then of extraordinary robustness: but, in all cases, women with a mighty love and earnestness in their hearts, — a love and pity, and an ability to show it forth and to labor in behalf of it, equal to that which in other departments of life distinguishes poets, philosophers, sages, and saints, from ordinary or average men. Moved by an indomitable desire to serve in person the victims of wounds and sickness, a few hundred women, impelled by instincts which assured them of their abil-

equal to their sacrifices. They drew their pay from a richer treasury than that of the United States Government. I never knew one of them who had had a long service, whose memory of the grateful looks of the dying, of the few awkward words that fell from the lips of thankful convalescents, or the speechless eye-following of the dependent soldier, or the pressure of a rough hand softened to womanly gentleness by long illness, was not the sweetest treasure of all their lives. Nothing in the power of the nation to give or to say can ever compare for a moment with the proud satisfaction which every brave soldier who risked his life for his country always carries in his heart of hearts; and no public recognition, no thanks from a saved nation, can ever add any thing of much importance to the rewards of those who tasted the actual joy of ministering, with their own hands and hearts, to the wants of our sick and dying men."

The hospitals established by the Empress Helena in the fifth century were an evidence of Christian feeling; and it was the same Christianity in action, that was evident in Margaret Fuller and in Florence Nightingale when in Italy and in the Crimea they nursed the wounded soldiers. That same Christian spirit sent women, young and old, grave and gay, homely and handsome, to the hospitals where "our boys in blue" needed their assistance. Bravely they wrought, and often bravely they fell, by the side of those whom they nursed, and were the martyrs of liberty as well as they. Helen L. Gilson of Massachusetts was one of those. She is mentioned in the book "Woman's Work in the War;" but the sixteen pages given to her are not enough to show her devotion to the cause for which she sacrificed health; and it is feared the life which she yielded not

long after the war was a final sacrifice, for which those who knew her best were least prepared. "In the summer of 1862 Miss Gilson was for some time attached to the Hospital Transport Service, and was on board 'The Knickerbocker' when up the Pamunky River at White Horse, and afterward at Harrison's Landing during the severe battles which marked McClellan's movement from the Chickahominy to the James River. Amidst the terrible scenes of those eventful days, the quiet energy, the wonderful comforting and soothing power, and the perfect adaptability of Miss Gilson to her work, were conspicuous. Whatever she did was done well, and so noiselessly that only the results were seen. When not more actively employed, she would sit by the bedsides of the suffering men, and charm away their pain by the magnetism of her low, calm voice, and soothing words. She sang for them; and kneeling beside them, where they lay amidst all the agonizing sights and sounds of the hospital wards, and even upon the field of carnage, her voice would ascend in petition for peace, for relief, for sustaining grace in the brief journey to the other world, carrying with it their souls into the realms of an exalted faith."[1] Dr. William Howell Reed thus eloquently testified concerning this sainted nurse, who, though superior in education and refinement perhaps to many, was yet in her efforts for the soldiers a type of the other faithful nurses from the East and West. "One afternoon just before the evacuation, when the atmosphere of our rooms was close and foul, and all were longing for a breath of our cooler northern air, while the men were moaning in pain or were restless with fever, and our hearts were sick with pity for the sufferers, I heard a light step upon the

[1] Woman's Work in the Civil War, p. 135.

stairs; and looking up I saw a young lady enter, who brought with her such an atmosphere of calm and cheerful courage, so much freshness, such an expression of gentle, womanly sympathy, that her mere presence seemed to revive the drooping spirits of the men, and to give a new power of endurance through the long and painful hours of suffering. First with one, then at the side of another, a friendly word here, a gentle nod and smile there, a tender sympathy with each prostrate sufferer, a sympathy which could read in his eyes his longing for home love and for the presence of some absent one, — in those few minutes hers was indeed an angel ministry. Before she left the room, she sang to them, — first some stirring national melody, then some sweet or plaintive hymn to strengthen the fainting heart; and I remember how the notes penetrated to every part of the building. Soldiers with less severe wounds, from the rooms above, began to crawl out into the entries; and men from below crept up on their hands and knees to catch every note, and to receive of the benediction of her presence — for such it was to them. Then she went away. I did not know who she was; but I was as much moved and melted as any soldier of them all. This is my first reminiscence of Helen L. Gilson." [1]

Other writers than those mentioned — Rev. Charles H. Leonard in the "Ladies' Repository," and Mrs. P. M. Clapp in the "Old and New," and others — have also told the story of her noble work. Her relative, Hon. Frank B. Fay, under whose charge she went to the battle-fields, has sanctioned all their praise; and the fast-falling tears of many soldiers who attended her funeral, and laid their tributes of violets on her casket,

[1] Hospital Life in the Army of the Potomac.

while they reverently bent and touched with quivering lips the icy brow of their true friend, attest the character and service of this noble woman. "What radiance of womanly sweetness she spread around her by her presence, the music of her voice, her gracious loveliness!" exclaimed Rev. William H. Channing concerning her; and added, "How raised above all frivolous folly she seemed, by earnest straightforwardness, transparent sincerity, and commanding conscience! . . . Do you remember that Sunday evening in the gloaming, when she came with her attendant on horseback to the Rowe House Hospital on the plains, and at our request, standing at the head of the stairs, sang hymn after hymn to our poor wounded fellows? They said it was like the voices of angels. Ay, it was so. She stands for us now at the head of the golden stairway to the heavens; and the voice is ever, 'Nearer, my God, to thee, — nearer to thee.'"

This chapter will not afford space for due record of similar noble service on the part of the many other women who were nurses; but CLARA BARTON must not be forgotten. She performed the same work for the wounded soldiers, often at the risk of her life; and when the war was over she organized the "Bureau of Records of Missing Men in the Armies of the United States," which was found afterwards to be an enterprise of great value to the Government, as well as to the friends of the soldiers. She induced the Government to lay out cemetery grounds at Andersonville, placing head-boards when possible to identify the graves. During the French and Prussian war she was in Europe, assisting the women of the nobility in their efforts for the wounded soldiers, and doing noble service for humanity in a foreign as she had already done in her native land.

The name of CLARA BARTON will forever shine among the women who won a deathless fame in the days of war that called for loyal and philanthropic effort. She is a native of Massachusetts, and the daughter of one who served his country as a soldier in the West, in the early days of the Republic.

The mere list of those who followed in the same path that those mentioned made glorious would extend this chapter to an unreasonable length: therefore the reader must be referred to those books which are devoted wholly to the record of these noble deeds, and to such books as the various histories of the civil war, to biographies such as those of "Chaplain Fuller," Lieut. Derby,[1] Ulric Dahlgren,[1] Major Soule,[2] and the like, and to the histories which have been published of the Civil War.

"MOTHER" BICKERDYKE of the West, Mrs. HARRIS, Mrs. ELIZA C. PORTER, MARGARET ELIZABETH BRECKENRIDGE, Mrs. BARKER, AMY M. BRADLEY, Mrs. ARABELLA GRIFFITH BARLOW, Mrs. NELLIE MARIA TAYLOR, Mrs. ADELINE TYLER, Mrs. HOLSTEIN, Mrs. CORDELIA A. P. HARVEY, EMILY E. PARSONS, Mrs. SARAH R. JOHNSTON, ALMIRA FALES, CORNELIA HANCOCK, Mrs. MARY MORRIS HUSBAND, (granddaughter of Robert Morris, the great financier of our Revolutionary war), KATHERINE P. WORMELEY, the Misses WOOLSEY, ANNA MARIA ROSS, Mary J. Safford (now Dr. M. Safford Blake), Mrs. LYDIA G. PARRISH, Mrs. ANNIE WITTENMEYER (whose temperance work will be hereafter mentioned), Miss MELCENIA ELLIOTT, MARY DWIGHT PETTES, LOUISA

[1] The Young Captain; and Field, Gunboat, Hospital, and Prison Both by Phebe A. Hanaford.

[2] By Rev. A. Caldwell.

MAERTZ, Mrs. HARRIET R. COLFAX, CLARA DAVIS (now the wife of Rev. Edward Abbott of Cambridgeport, Mass.), Mrs. R. H. SPENCER, Mrs. HARRIET FOOTE HAWLEY, ELLEN E. MITCHELL, Miss VANCE, and Miss BLACKMAR, HATTIE A. DADA, SUSAN E. HALL, Mrs. SARAH P. EDSON, MARIA M. C. HALL, Mrs. ABBY HOPPER GIBBONS and daughter SARAH H. GIBBONS, Mrs. E. J. RUSSELL, Mrs. MARY W. LEE, CORNELIA M. TOMPKINS, Mrs. ANNA C. MCMEENS, Mrs. JERUSHA R. SMALL, Mrs. S. A. MARTHA CANFIELD, Mrs. E. THOMAS and Miss MORRIS, Mrs. SHEPARD WELLS, Mrs. E. C. WETHERELL, PHEBE ALLEN, Mrs. EDWIN GREBLE, Mrs. ISABELLA FOGG, Mrs. E. E. GEORGE, Mrs. CHARLOTTE E. MCKAY, Mrs. FANNY L. RICKETTS, Mrs. I. S. PHELPS, Mrs. JANE R. MUNSELL, — all these ladies are mentioned as heroic and efficient women nurses in "Woman's Work in the Civil War;" and to that book the reader must be commended for further knowledge of them. Besides those whose names have been published in books, there were many more teachers who spent their school-vacations in the hospital, as did M. JENNIE MILES of Waltham, Mass., and others; and women who, like Mrs. LUCIE F. JOHNSON and sister Mrs. SARAH SPEAR of New Haven, and MARY E. CAPEN of Boston, and others, who were content to be blessings to the suffering soldiers, but whose names have not been scattered far and wide, though their labors are appreciated. Surely the women of this war-portion of our century are women of whom the nation may well be proud.

Volumes would be required to give due credit to such women as ABBY W. MAY of Boston, and her co-laborers, Mrs. MARY A. LIVERMORE, then of Chicago (though Boston born), and Mrs. A. M. HOGE, and their

assistants, who organized aid-societies, and solicited received, and forwarded supplies to the hospital, devoting most or the whole of their time to this work. Mrs. Mary A. Livermore did essential service, both in hospitals, in aid-societies, by conducting fairs, and by her eloquent voice and active pen, addressing audiences in such a way as to gain all she asked for the soldiers, and wielding, through the paper of which she and her patriotic husband were editors, an influence which was wide extended, in behalf of loyalty and freedom. "During the whole war, even in the busiest times, not a week was passed that she did not publish *somewhere* two or three columns at the least. Letters, incidents, appeals, editorial correspondence, — always something useful, interesting, — head and hands were always busy; and the small implement, 'mightier than the sword,' was never allowed to rest unused in the inkstand. . . . In the autumn of 1863, the great North-western Sanitary Fair, the first of that series of similar fairs which united the North in a bond of large and widespread charity, occurred. It was Mrs. Livermore who suggested and planned the first fair, which netted almost one hundred thousand dollars to the Sanitary Commission. Mrs. Hoge had at first no confidence in the project; but she afterward joined it, and, giving it her earnest aid, helped to carry it to a successful conclusion. It was indeed a giant plan; and it may be chiefly credited, from its inception to its fortunate close, to these indefatigable and skilful workers."[1] The biographical sketches of Mrs. Hoge and Mrs. Livermore in Dr. Brockett's book are full of interest. A brief sketch is there also of Miss May, a woman of rare executive ability. With characteristic modesty she once wrote

[1] Woman's Work in the Civil War.

to a lady who asked for items and names wherewith to make due record of the work of women in New England, "It was necessary that some one should be at the head of the work, and this place it was my blessed privilege to fill. But it was only an accidental prominence; and I should regret more than I can express to you, to have this accident of position single me out in any such manner as you propose from the able, devoted, glorious women all about me, whose sacrifices and faithfulness and nobleness I can hardly conceive of, much less speak of, and never approach to. As far as I am personally concerned, I would rather your notice of our part of the work should be of 'New England women.' We shared the privileges of the work; not always equally: that would be impossible; but we stood side by side through it all, as New England women; and, if we are to be remembered hereafter, it ought to be under that same good old title, and in one goodly company. When I begin to think of individual cases, I grow full of admiration, and wish I could tell you of many a special woman; but the number soon becomes appalling, — your book would be overrun, and all or most of those who would have been omitted might well have been there too."

This is just the state of mind in which the brief record of woman's work in the war has been penned for this chapter. If a book could not contain them, how much less can one chapter! The recording angel, thank Heaven! knows them all; and their "labor was not in vain in the Lord." Rev. Dr. T. M. Eddy, in his introduction to "The Boys in Blue," Mrs. Hoge's thrilling book, wherein she gives the credit so largely due to the "rank and file" of the army of the Union, truly declares, "It will be a wonderful story, if ever some one shall

write, as it should be written, 'Woman's Deeds in the War,' and tell, as it should be told, the story of her heroic toil. Enough *is* known, enough *has been* told, to excite the world's admiration; but much remains untold."

When the war was over, there was a work for the women of this century to do, in training the freedmen, and especially their children; and the noble women who had been nurses, and many who had not, enlisted in this new enterprise, with the same Christian zeal and self-sacrifice that they had shown in the hospitals. The niece of the poet Whittier was among them, wearing a name that is dear to all lovers of freedom, because his lyrics have so earnestly plead for the slave. Anna Gardner was there, the teacher of colored children on her native island of Nantucket, when the abolitionists were ostracised. She taught one of the first normal schools ever established for colored girls, and doubtless did grand service in training for the negroes of the South teachers of their own race. The New England Commission employed about seventy teachers, twenty-two in Virginia; and most of these were women who were zealous and self-sacrificing, and wrought an untold amount of good for the freedmen.

The American Tract Society has issued a little volume as a deserved tribute to one Christian woman, — a free colored woman, whose father was a white man, — Mary S. Peake, who was the first teacher at Fortress Monroe. After long years of silent and, as many felt, unrighteous ignoring of the question of slavery, the American Tract Society at last gave the meed of praise to Christian effort without regard to race or color. Among the ladies distinguished for service among the freedmen, is Mrs. Frances D. Gage, a lady of Ohio

birth, but of New England parentage. Early the wife of a lawyer who was an abolitionist, she shared with him his hatred of oppression. Her family of eight children necessarily took much of her time: yet she was able to use her graceful pen, and dealt powerful blows for freedom, temperance, and other reforms. She fought the battle of an abolitionist anew when she removed from Ohio to St. Louis. She has lived the life of a philanthropist; and when the war broke out she gave voice and pen to the right, editing, speaking, and writing ever till the cry of the freedmen reached her, and she found herself free from other cares, and found her mission among them. Four of her own boys were in the Union army; and in the autumn of 1862 she went without appointment or salary to Port Royal, where and at other places near she labored fourteen months. She returned North in 1863, and lectured on her experiences among the freedmen, rousing others to labor also for their welfare. This all winter, wearying and unpaid work for herself, but successful as far as the cause was concerned; and then in summer down the Mississippi as the unsalaried agent of the Western Sanitary Commission. Her name will forever stand among the noble, faithful women of the first century who "remembered those in bonds as bound with them," who cared for the soldier and the freedman, and to whom our God has already said, "Well done!"

Mrs. LUCY GAYLORD POWERS was another true friend of the soldier and the freedman. "Her last active benevolent work was commenced in 1863, — the foundation of an asylum at the capital for the freed orphans and destitute aged colored women whom the war and the Proclamation of Emancipation had thrown upon the care of the benevolent." But she was in

feeble health for years, and died on the bosom of the lordly Hudson, as she was going in the steamer to Albany, on the 20th of July, 1863. "After her life of usefulness, her name at last stands high upon the roll of martyr-women whom this war has made."[1] MARIA RULLANN of Massachusetts proved herself worthy of her kinship to the first secretary of the board of education in that Commonwealth, who finished his noble career as president of Antioch College, Ohio, by her faithful service as a teacher and philanthropic worker in Helena, Ark., and afterward as a teacher of colored people in Washington and Georgetown. SARAH J. HAGAR was one of the heroic nurses, and served by the side of her mother, Mrs. C. C. Hagar, and afterwards taught among the freedmen at Vicksburg, where she died, giving her life for the sacred cause. Mrs. JOSEPHINE R. GRIFFIN was a heroine, who was always an advocate for freedom, was faithful to the soldier boys when her other duties in Washington allowed, and finally took charge of the good work for freedmen in that vicinity. One of the philanthropic methods she pursued in their behalf was the finding of good places for domestic service for them, and taking a company from time to time to various Northern and Western cities. "The cost of these expeditions she provided almost entirely from her own means; her daughters, who have inherited their mother's spirit, helping as far as possible in her noble work. She has now gone to her rest. Further mention will be made of her among the reformers. "There were great numbers of other ladies equally efficient in the freedmen's schools and homes in the Atlantic States; but their work was mainly under the direction of Freedmen's Relief, and subsequently

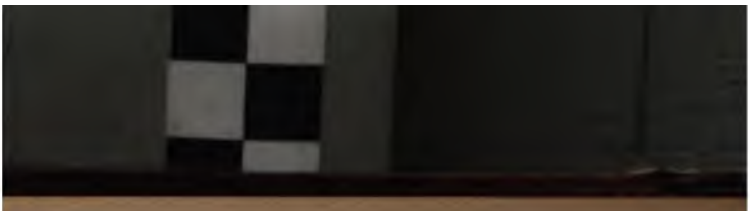
[1] Woman's Work in the Civil War.

of the American Union Commission; and it is not easy to obtain from them accounts of the labors of particular individuals. The record of the women who have labored faithfully, and not a few of them to the loss of their health or lives, in work which was in some respects even more repulsive to the natural sensibilities than that in the hospitals, if smaller in numbers, is not less honorable than that of their sisters in the hospitals."[1]

Reluctantly the theme is concluded; for "the half has not been told" concerning the work of women during the war for the soldiers, and during and since the war for the freedmen. The æons of the future alone can give the opportunity for a full history of their noble work and their blessed influence. It is a tale of self-sacrifice and of heroism. And there were heroic women, North and South; women loyal to the Union, who sacrificed and toiled for the "dear old flag." Henry C. Watson compiled a volume in 1852, called "Heroic Women of History." Had he waited a decade, he could have written three of the same octavo size, and not have exhausted the theme. He declares in his preface, "An heroic woman is almost an object of worship." Then there are many shrines to-day for the devotees of physical and moral heroism; for North and South, the women of the first century were brave, patriotic, and heroic.

The women of Gettysburg "won for themselves a high and honorable record for their faithfulness to the flag, their generosity and their devotion to the wounded. Chief among these, since she gave her life for the cause, we must reckon Mrs. JENNIE WADE, who continued her generous work of baking bread for the Union army, till

[1] Woman's Work in the Civil War.



a rebel shot killed her instantly. A rebel officer of high rank was killed almost at the same moment near her door; and the rebel troops, hastily constructing a rude coffin, were about to place the body of their commander in it for burial, when, in the swaying to and fro of the armies, a Union column drove them from the ground, and, finding Mrs. Wade dead, placed her in the coffin intended for the rebel officer. In that coffin she was buried the next day, amidst the tears of hundreds who knew her courage and kindness of heart. . . . Miss CARRIE SHEADS, the principal of Oak Ridge Female Seminary, is also deserving of a place in our record, for her courage, humanity, and true womanly tact. . . . Another young lady of Gettysburg, Miss AMELIA HARMON, a pupil of Miss Sheads, displayed a rare heroism under circumstances of trial." [1]

The bravery and patriotism of BARBARA FRIETCHIE has been fitly told by Whittier; and the heroism of Mrs. HETTY M. MCEWEN, who would not permit the rebels to tear down the dear old flag that waved above her dying son, has been finely told by Mrs. Lucy H. Hooper.

"The loyal women of Richmond were a noble band. Amid obloquy, persecution, and in some cases imprisonment (one of them was imprisoned for nine months for aiding Union prisoners), they never faltered in their allegiance to the old flag, nor in their sympathy and services to the Union prisoners at Libby and Belle Isle and Castle Thunder. With the aid of twenty-one loyal white men in Richmond, they raised a fund of thirteen thousand dollars in gold, to aid Union prisoners, while their gifts of clothing, food, and luxuries, were of much greater value. Some of these ladies were treated with great cruelty by the rebels, and finally driven from the

[1] Woman's Work in the Civil War.

city; but no one of them ever proved false to loyalty. In Charleston, too, hotbed of the Rebellion as it was, there was a Union league, of which the larger proportion were women, some of them wives or daughters of prominent rebels, who dared every thing, even their life, their liberty, and their social position, to render aid and comfort to the Union soldiers, and to facilitate the return of a government of liberty and law. Had we space, we might fill many pages with the heroic deeds of these noble women."[1]

Abruptly the chapter must close, for it is simply impossible to do justice to all the noble Union women. God knows them all, and will one day say to each, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

[1] Woman's Work in the Civil War.

CHAPTER VII.

LITERARY WOMEN.

Hannah Adams — Catherine M. Sedgwick — Catherine E. Beecher — Sarah J. Hale — Margaret Fuller D'Ossoli — Adeline D. T. Whitney — Harriet Beecher Stowe — Frances Dana Gage — Julia Ward Howe — Elizabeth Stuart Phelps — Louisa M. Alcott, &c.

"No good of worth sublime will Heaven permit
To light on man, as from the passing air:
The lamp of genius, though by Nature lit,
If not protected, pruned, and fed with care,
Soon dies, or runs to waste with fitful glare;
And learning is a plant that spreads and towers
Slow as Columbia's aloe."

CARLOS WILCOX.

"What thou seest, write in a book." — REV. i. 2.

THE eloquent Bethune expressed the truth in regard to woman's worth in the field of modern literature, where she has certainly won a place both large and high, when he said, "What the elevation of woman has done for the reform of social manners, her educated mind is doing for our books."

America has furnished her full share of women useful

and notable with the pen; and it is among the elements of her centennial glory, that her list of those who have written wisely and with an attractive pen is long and bright. But again the brevity which is needful forbids all the praise which is due. A portion only of the stars in the galaxy of women who love literature, and have been successful in the paths of literary endeavor, can be mentioned here.

ABIGAIL ADAMS won the laurels which no other president's wife ever won, when she wrote her "Letters," albeit she did not write them for publication; yet, being published in after-years, they showed her worthy of a place among the "women of letters" in our land.

HANNAH ADAMS, the daughter of a farmer in Medfield, Mass., was born in 1755; but she wrote for many years after this century commenced, and belongs among its literary women, as one who has helped others who have since arisen to fame. She left off the making of lace for a living, in order to prepare young men for college; and her fame as a teacher was great. Yet she is more known by her books, "The View of Religion" (a history of different sects), "The History of New England," "The Evidences of the Christian Religion," and a "History of the Jews," which latter is now considered the most valuable of her productions. She was a childlike and eccentric person. Mrs. Child, in her "Letters from New York," devotes a chapter to anecdotes concerning her. Absent-minded but kind-hearted, with literary ability but no business capacity, she would have suffered in her old age but for three wealthy gentlemen of Boston, who settled an annuity upon her. She died in 1832, aged seventy-six, and was the first person buried in Mount Auburn. "She was warmly cherished and esteemed for the singular excellence,

purity, and simplicity of her character. . . . Through life, the gentleness of her manners, and the sweetness of her temper, were childlike. She trusted all her cares to the control of her heavenly Father; and she did not trust in vain."[1]

Mrs. Sigourney, and other American women who have won distinction with the pen, but who have written more verse than prose, or are better known as poets, will be mentioned in another chapter. A writer in the "North American Review"[2] declares, that "it is a fortunate thing for any country, that a portion of its literature should fall into the hands of the female sex; because their influence in every walk of letters is almost sure to be powerful and good." Such has surely been the influence of our American women, who have written books the world will not soon stop reading.

CATHERINE M. SEDGWICK was one of these. She was born in Stockbridge, Mass.; and her first book appeared in 1822. It was called "The New England Tale," and was received so favorably that in 1827 she published a novel in two volumes, called "Redwood." This was republished in England, and translated into French and Italian. She then produced her most popular tale, "Hope Leslie; or, Early Times in America." Then came "Clarence," "Le Bijou," and "The Linwoods; or, Sixty Years since in America." Several volumes for the young, and a collection of her tales, then met the public eye; and in 1840 she published "Letters from Abroad to Kindred at Home," and shortly after a "Life of Lucretia M. Davidson." Miss Sedgwick was a frequent contributor to the periodicals of her day; and her fugitive sketches were afterward collected to enhance

[1] Woman's Record, by Mrs. Hale.
[2] Vol. xxvi. p. 403.

the value of a new edition of her works. A writer in the "National Portrait Gallery," with many other words of commendation, says, "Her style is peculiarly good: equally free from stiffness and negligence, it is more distinguished by delicacy and grace than strength; and the purity of her English may afford a model to some of our learned scholars." She lived a useful life in philanthropic as well as literary ways, until 1867, when she passed away. MARY E. DEWEY has written her biography in a charming manner. Mrs. Kemble writes, "Her memory now remains to me, as that of one of the most charming, most amiable, and most excellent persons I have ever known." The world is blessed, when such a woman uses the pen.

MARGARET FULLER D'OSSOLI was, many think, the grandest woman of the nineteenth century. She was certainly one of the most cultured which America ever sent to the Old World, at the time she went, — in 1846. Born 23d of May, 1810, in Massachusetts, of educated and refined parentage, she gave herself to study with a thoroughness and enthusiasm seldom if ever equalled. "Few eminent scholars, struggling in youth for university honors, and preparing for a career of exclusive literary labor, have made such attainments, in the same period of life, in philosophy and various learning, as Margaret Fuller accomplished long before she was twenty."[1] Reverses of fortune, following her father's death, led her to become the teacher of the younger members of the family, and finally to teach others.

She taught Latin and French in the school which A. Bronson Alcott had established in Boston, and assisted private pupils also in the study of various languages. An evening of each week in this busy period was given

[1] Portrait Gallery of Eminent Men and Women.

to reading German authors to Dr. Channing. She soon after became principal of a school in Providence, R.I. In 1839 she opened classes for conversation in Boston, which were largely attended and became widely famous. There was more of excellent lecturing on her part than of conversation on the part of her class. "Greek Mythology" was one of the principal themes. Five winter seasons these oral lectures continued; the fine arts, ethics, education, with kindred topics, supplying the themes. Margaret's pen was busy also. She translated from the German several works; and in 1840 she was engaged in furnishing articles for "The Dial, a Magazine for Literature, Philosophy, and Religion," which was continued quarterly till 1844. The first two volumes she edited. "Several of her best articles were written for it; among which may be particularly mentioned a judicious appreciation of Goethe, full of insight and sagacity, in the fifth number; and a finely conceived discussion of what is called the woman question, in a paper entitled 'The Great Lawsuit,' in the fourth volume, which was subsequently developed into a volume bearing the title, 'Woman in the Nineteenth Century,' a highly poetical as well as practical treatment of the subject in many of its aspects, with illustrations drawn from the heroism and literature of all lands."[1] In the autumn of 1844 Miss Fuller accepted an offer to write for "The New York Tribune," and removed to the residence of Horace Greeley. Twenty-five years afterward the talented wife of Mr. Greeley bore ample testimony (in conversation with the author of this volume) to her genius as a writer, and her attractions as a woman. She lived in the hearts of those who knew her, though they may not always have been her equals intellectually;

[1] Portrait Gallery, &c.

and those who did come near to her in sympathy for reforms or culture always held her in highest esteem. Of her sojourn in foreign lands; her marriage there; her labors in Italian hospitals; the birth of her only child, whose remains rest in Mount Auburn; her sad shipwreck on Fire Island beach on the 16th of July, 1850, — one may read in the admirable memoir prepared by three of her friends, — Ralph Waldo Emerson, James Freeman Clarke, and William H. Channing. Her memoir in two volumes, and her works in four, form a valuable set of books for any library, and are a better monument to her worth and genius than any granite shaft or marble statue could be. Her name lives in the history of American literature, an inspiration to the student, a strength to the reformer, one of the noble women of whom America may well be proud.

Emily Chubbuck Judson, well known by her *nom de plume* of Fanny Forrester, was a literary woman who struggled upward through circumstances of poverty and discouragement to a high place among the writers of our land. She was born in Eaton, Madison County, N.Y., Aug. 22, 1817. When only eleven she worked in a woollen factory, going to the district school when the mill was closed in winter. She engaged in mantua-making, while she studied at other hours; helped to take charge of the house with the boarders, by which the family gained a livelihood; rose at two o'clock to wash before school-time some days, and sat up till two o'clock studying on other occasions. Finally, when only fifteen, she obtained a situation as teacher, and thenceforward she taught and wrote, till her name became familiar to the patrons of the Utica Female Seminary as a teacher, and to the readers of "The New Mirror" as a writer of sprightly prose or touching verse. Her first book was

"Charles Linn," for which she only received fifty-one dollars, the proceeds of an edition of fifteen hundred. Other juvenile works were issued by the Baptist Sunday School Publishing House; and with the proceeds, and out of her small salary of one hundred and fifty dollars and board, she saved enough in four years to buy a house and garden for her parents at Hamilton, thus gratifying the filial instincts of her noble nature. Her magazine stories were published in book-form, with the title of "Alderbrook," the book by which she was mostly known until, in 1846, she became the wife of the eminent missionary, Adoniram Judson. She then prepared the "Memoir of Sarah Boardman Judson," and for a season labored in a foreign land, learning the Burmese language. In 1847 her daughter was born, and her poem, "Our Bird," came into its pleasant form.

"There's not in Ind a lovlier bird,
Broad earth owns not a happier nest.
O God! thou hast a fountain stirred,
Whose waters nevermore shall rest."

The illness of Dr. Judson led to his trying a sea-voyage; but he had to leave her in that far-off land, to give birth to a son who did not survive, and was himself buried in the deep. Her health imperatively required return to her native land, and in October, 1851 she arrived in Boston. "Her few remaining years were largely occupied in devotion to the memory of her husband. She rendered important assistance to Dr. Wayland in the preparation of the memoirs. A collection of her poems entitled 'The Olio' appeared in 1852. She also wrote other occasional poems; a book entitled 'The Kathayan Slave,' and her thoughts reverting to the past, a touching memorial of her deceased sisters, with the simple title,

'My Two Sisters.' Calmly meeting the end which she had long foreseen, she died with Christian hope and resignation, at her home in Hamilton, N.Y., June 1, 1854."[1]

HARRIET BEECHER STOWE is a name that will live as long as there are lovers of freedom and haters of slavery in our broad land or the world. She is the third daughter and sixth child of Rev. Dr. Lyman Beecher and Roxanna Foote, and was born in Litchfield, Conn., 14th of June, 1812. Her mother died when she was but four years old. Two years more, and her father brought a gentle step-mother, whose influence was excellent upon the future writer. Harriet was sent to a famous academy in her native place at the age of seven, and continued there till twelve. She was a diligent reader, even at that early age, and the novels of Sir Walter Scott were among her favorite books. She profited greatly by the instruction given in the art of composition, and in her twelfth year was appointed one of the writers for the annual exhibition. "The question proposed was, 'Can the immortality of the soul be proved by the light of nature?' in which she took the negative. 'I remember,' says she, 'the scene, to me so eventful. The hall was crowded with all the literati of Litchfield. Before them all our compositions were read aloud. When mine was read, I noticed that father, who was sitting on the right of Mr. Brace, brightened, and looked interested; and at the close I heard him say, "Who wrote that composition?"—"Your daughter, sir," was the answer. It was the proudest moment of my life. There was no mistaking father's face when he was pleased; and to have interested *him* was past all juvenile triumphs.'"

She married Rev. Dr. C. E. Stowe in 1836, and

[1] Eminent Portraits, &c.

resided for some time in Cincinnati, where he was a professor in the Lane Theological Seminary. Here she felt the pressure of poverty; and the struggle to care for a growing family with limited means led to the use of her pen. She wrote stories for periodicals and Sunday-school books. In 1851 she wrote for "The National Era" the story of Uncle Tom. "It was shortly after published in Boston, with the title, 'Uncle Tom's Cabin; or, Life among the Lowly.' Its success was immediate and extraordinary. . . . Within a few months of its publication, one hundred and fifty thousand copies of the work were sold in the United States, and its success abroad was quite as remarkable. The first London edition, published in May, 1852, was not large, . . . but in the following September the London publishers furnished to one house ten thousand copies per day for about four weeks, and had to employ one thousand persons in preparing copies to supply the general demand. By the end of the year, a million of copies had been sold in England. It was at once translated into most of the languages of Europe. Mr. Allibone, in his 'Dictionary of Authors,' enumerates nearly forty translations in seventeen different foreign tongues. . . . In addition to this, it was dramatized in twenty different forms, and acted in the leading cities of Europe and America. The sale of the work in the United States, including the German version, has reached, it has been calculated, half a million of copies. In England, in the absence of copyright, it had the advantage of being reproduced in some twenty editions, ranging in price from ten shillings to sixpence a copy. A popular edition of large circulation was illustrated by George Cruikshank. As a vindication of the essential truthfulness of the pictures of slave-life in her book, Mrs. Stowe subse-

quently published a volume entitled A Key to Uncle Tom's Cabin,' a collection of facts on the subject, drawn from Southern authorities."[1]

"Uncle Tom's Cabin" was Mrs. Stowe's *chef-d'œuvre*, but she has since written other works of great interest. Her "Sunny Memories of Foreign Lands" is an attractive sketch of what she saw and enjoyed in Europe in 1853. Another anti-slavery novel, "Dred, a Tale of the Great Dismal Swamp," met with a sale of three hundred thousand copies in England and America. Mrs. Stowe has written many graphic sketches of New England life in earlier periods, which are extremely popular; among which "The Minister's Wooing," "The Pearl of Orr's Island," and "Oldtown Folks," are chief in size and interest. She also wrote for "The Atlantic Monthly" and "The Cornhill Magazine," to be published simultaneously, an Italian romance, "Agnes of Sorrento." A volume appearing in 1869, concerning Lord and Lady Byron, awoke much controversy. Since then she has written only moral tales and stories for the young, among them "Palmetto Sketches," descriptive of Florida, where she resides each winter. Mrs. Stowe rightly holds a very high place among the literary women of our first century; and her writings had undoubtedly a wide and marked influence, inducing those political changes and military events which preceded the emancipation of the slave in this country.

SARAH JANE LIPPINCOTT *née* Clarke, widely known as Grace Greenwood, born in Onondaga, N.Y., is of Pilgrim stock. She commenced her career as an authoress by writing letters to the editors of "The New Mirror," and using the alliterative *nom de plume* of "Grace Greenwood." The brilliant letter-writer, who wrote

[1] Eminent Portraits

also earnest, impassioned poetry, became at once a favorite, and such she has continued to be. A volume of her prose writings, called "Greenwood Leaves," was published in 1850, and a volume of "Poems" in 1851, followed by a book for children called "My Pets." She has also published a book called "Haps and Mishaps of a Tour in Europe." In later years she has been successfully active as a lecturer and reader, and is now in Europe, writing readable letters to "The New York Times," which are eagerly perused all over the land. She is verifying her own words, —

"Oh, no! I never will grow old,
Though years on years roll by,
And silver o'er my dark brown hair,
And dim my laughing eye.

They shall not shrivel up my *soul*,
Nor dim the glance of love
My heart casts on this world of ours,
And lifts to that above."

ELIZABETH F. ELLET, has used her pen nobly and successfully. She was born on the shore of Lake Ontario, the daughter of Dr. William A. Lummus, and grand-daughter of Gen. Maxwell, a Revolutionary officer. No wonder that in after years she wrote three excellent volumes telling of "The Women of the Revolution." She wrote also the book called "Queens of American Society," and a volume concerning "Women Artists" of all nations. From these three books have been gleaned many of the facts and incidents which adorn these pages. She wrote poetry as well as prose; and a volume of her poems, original and translations, was published in 1835. She contributed largely to various periodicals, including "The North American Review," for which women did not usually write. In

1850 she published the "Domestic History of the American Revolution," designed to exhibit the spirit of that period, to portray, as far as possible the social and domestic condition of the colonists, and the state of feeling among the people during the war. Though dealing with the same great events which developed the peculiar characteristics of the "Women of the Revlution," this last work is not a continuation, but a novel and interesting view of that tremendous struggle, which resulted in gaining for America a place among nations." She has also written "Pictures from Bible History;" and it is hoped has not yet laid aside her facile pen, which has been used in producing nearly all varieties of literature.

EMMA C. EMBURY, *née* Manley, was born in New York City, and began to write when very young; her first articles appearing in the periodicals of the day under the name of "Ianthe." Her first volume was published about the year 1828, "Guido, and other Poems;" but the works which have gained her most celebrity are those written to assist in the education of the young, especially of girls,—"Constance Latimer, the Blind Girl," "The Waldorf Family," "Nature's Gems, or American Wild Flowers," and "Glimpses of Home Life." Besides these books, she has written many tales and poems for the magazines, but more prose than verse.

HARRIET FARLEY, well and widely known as the editor of "The Lowell Offering," the magazine of the factory girls of Lowell, is now Mrs Donlevy. Her father was a Congregational clergyman of Claremont, N.H., with a family of ten children; and she was therefore early called to assist in her own maintenance, and soon (by entering the cotton-mill, where the laborers were almost wholly American girls of good

families in those early days) was enabled to assist in the liberal education of a brother. Largely through the influence of Rev. Abel C. Thomas of Lowell, the factory girls were induced to use the pen as well as tend the loom; and the magazine was started which has since gained world-wide celebrity, though it did not endure. Miss Farley became the proprietor, and wrote as follows: "I do all the publishing, editing, canvassing; and, as it is bound in my office, I can, in a hurry, help fold, cut covers, stitch, &c. I have a little girl to assist me in the folding, stitching, &c.; the rest, after it comes from the printer's hand, is all my own work. I employ no agents, and depend upon no one for assistance. My edition is four thousand." A sketch of the life and labors of this remarkable toiler is given in Mrs. Hale's book;[1] and from it we learn that English critics acknowledged the merit of the work, as selections from the "Offering" were published in London in 1849, entitled "Mind among the Spindles." "The Lowell Offering" was first issued in 1841, and in 1843 Miss HARRIET F. CURTIS, was associate editor. Both were literary women, of whom America as well as Lowell had reason to be proud; for they showed the power of that genius which could not be repressed by the conditions of a laborious life with the hands as well as brain.

ELIZA LEE FOLLEN was a miscellaneous writer, whose maiden name was Cabot, and who was born in Boston, and in 1828 married a German, Professor of German in Harvard College. Her principal works are, "Sketches of Married Life," "The Skeptic," and a "Life of Charles Follen," and several books for the young. "She has also edited the works of her late

[1] Mrs. Hale's "Woman's Record."

husband, in four volumes, besides contributing to various literary periodicals, and has written a volume of poems, which appeared in 1839."[1]

CAROLINE GILMAN, born in Boston, on the spot where the Mariner's Church now stands, was the daughter of Samuel Howard, who died before she was three years old. An interesting autobiographical sketch of this lady, who still lives on earth, may be found in Mrs. Hale's "Record of Distinguished Women." She says, "'At sixteen I wrote "Jephthah's Rash Vow," and was gratified by the request of an introduction from Miss Hannah Adams, the erudite, the simple-minded, and gentle-mannered author of "The History of Religions." The next effusion of mine was "Jairus's Daughter," which I inserted by request in "The North American Review," then a miscellany. . . . In 1832 I commenced editing "The Rose-Bud," a hebdomadal, the first juvenile *newspaper*, if I mistake not, in the Union. From this periodical I have reprinted at various times the following volumes, "Recollections of a New England Housekeeper," "Recollections of a Southern Matron," "Ruth Raymond, or Love's Progress," "Poetry of Travelling in the United States," "Tales and Ballads," "Verses of a Life Time," "Letters of Eliza Wilkinson during the Invasion of Charleston." Also several volumes for youth, now collected in one, and recently published as "Mrs. Gilman's Gift-Book."'" . . . "The character of Mrs. Gilman's writings," says Mrs. Hale, "both prose and poetry, is that of a healthy imagination, and cheerful mind, just what her reminiscences would lead us to expect."

SARAH JOSEPHA HALE, has given to the world one

[1] Mrs. Hale's Woman's Record.

book which manifests great industry on her part; and which calls for gratitude on the part of many readers who find it *multum in parvo*, the book "Woman's Record," a large octavo of 918 pages, being "Biographical Sketches of Distinguished Women," in all ages and nations: a fine encyclopædia, marred in some instances by the expression of opinions narrow and bigoted, but in the main accurate and useful.

Mrs. Hale was born in Newport, N.H. Her husband, a young lawyer, dying, left her with five children to support; and she had recourse to her pen, and proved her genius as a writer, her ability as an editor. She edited for ten years "The Ladies' Magazine," of Boston; and when it was united to the "Ladies' Book," of Philadelphia, in 1837, she still continued its editor. Her first book, "Northwood," was reprinted in London, under the title of "A New England Tale." Among her published works are "Sketches of American Character," "Traits of American Life," "Flora's Interpreter," "The Way to Live Well, and to be Well while we Live," "Grosvenor, a Tragedy," Alice Ray, a Romance in Rhyme," "Harry Guy, the Widow's Son" (the last two were written for charitable purposes, and the proceeds given away accordingly). "Three Hours, or the Vigil of Love, and other Poems," published in 1848; "A Complete Dictionary of Poetical Quotations, containing Selections from the Writings of the Poets of England and America." This volume contains nearly 600 double-column large octavo pages, and is the most complete work of the kind in the English language. Many writers have found themselves greatly indebted to Mrs. Hale for this volume; and by her "Woman's Record," many of the pages of this book have been enriched. Amid all

by "Luther and his Times," "Cranmer and his Times," and "The Huguenots in France and America," all of these being written for the instruction of youth. "Her first publication was a novel called "Grace Seymour." "Nearly the whole of this work was burnt in the great fire at New York, before many of the volumes had been bound and issued. . . . Another little book, 'Rosanna, or Scenes in Boston,' was written by particular desire, to increase the funds of a charity school. As her name has not been prefixed to any of her books, it is impossible to enumerate all which have proceeded from her pen. . . . Her first *known* publication was the appendix to Miss Hannah Adams's memoir of herself, edited by Dr. Joseph Tuckerman. Nearly all Mrs. Lee's works have been republished in England." [1]

ELIZA LESLIE of Philadelphia was of Scottish and Swedish ancestry, but is often mentioned as an English authoress, when she is really a woman of *our* country as well as century. She wrote the celebrated "Seventy-Five Receipts;" but afterward she wrote for the nursery rather than for the kitchen. The childhood of the writer of these pages rejoiced in "The Mirror," which was one of the books in the first library with which she was ever connected as a joint proprietor, and which was formed by the contributions of school-girls on Nantucket Island; and Mrs. Leslie's "Stories for Emma" was one of the earliest books I received as a prize in school. "The American Girls' Book" enchanted those early playmates also, while later years were enlivened by her contributions to "Godey." Mrs. Leslie did not forget the *cuisine*, and prepared a large work on "Cookery," which met with great favor; also, "The House Book" and "The Ladies' New

[1] Mrs. Hale's Woman's Record.

ALICE AND PHEBE CARY, sisters and sister-poets, are lovingly remembered. Both were natives of Mount Healthy, near Cincinnati, Ohio. Alice was born April 26, 1820, and Phebe on September 4, 1824. They lived till 1871, and then Alice departed on the 12th of February, and Phebe lingered only till the sultry days, and died on the last day of July of the same year. The sisters could not long be separated. "They were lovely and pleasant in their lives, and in death they were not divided." Their early opportunities for education were slight, but they were rarely gifted. Alice's sketches in the "National Era" first attracted attention. In 1850, the sisters published a volume of poems, and a second and third soon followed. Several healthful novels, redolent with pure morality and sweet scenes of home-life, followed in later years: "Hagar," "Hollywood," "Married, but not Mated," "The Bishop's Son," "Pictures of Country Life," and "Snowberries."

Underwood says Alice Cary had "the clear vision, the instant sense of comparison, and the perception of analogies not discerned by common eyes. Her memory treasured all the picturesque associations of her childhood, and we find them in profusion in her poems. . . . Her poems can be read with hearty enjoyment, and ought to be remembered and esteemed as among the best utterances of American women."[1] Alice Cary died in the home, so well known to the literary men and women of her times, in Twentieth Street, New York city, now owned by Dr. Emily Blackwell. Her funeral was attended, so Horace Greeley said, by more distinguished men and women, and a larger audience beside, than any he had ever known.

Phebe Cary lingered only six months longer on the

[1] Handbook of English Literature.

most benefited by rambling in storied haunts and classic lands. One of Mrs. Stephens's later novels, "Fashion and Famine," is said to have been exceedingly popular, and its author to "possess powers of description of the first order."

LOUISA C. TUTHILL was born and educated in New Haven, Conn. "In 1825 she was left a widow with four children, and to solace herself under her heavy affliction she had recourse to her pen. At this time she wrote 'James Somers, the Pilgrim's Son,' published in 1827; and 'Mary's Visit to B.', in 1829. She continued to write anonymously for periodical literature for some time, and in 1848–49 published 'The Young Lady's Reader,' and 'Young Lady's Friend;' the first works to which her name was attached. In 1842 she removed to the vicinity of Boston, where she wrote, 'I will be a Gentleman,' and 'I will be a Lady;' books for the young, which have been very successful. She continued the series." And not long after having removed to Philadelphia published, "The History of Architecture," following it with a book for young mothers, and a series of books entitled "Success in Life." "Mrs. Tuthill is a pleasant writer," says Mrs. Hale: "her cheerful spirit and hopeful philosophy give an attractive charm even to good *advice*, which, like medicine, requires often to be sugared before it is willingly taken."

"HARRIET V. CHENEY is a native of Massachusetts. Her love of literature was developed in childhood, probably owing much to the influence of her mother's taste and genius, who was author of one of the earliest American novels, 'The Coquette, or History of Eliza Wharton.' Soon after she left school, she wrote, in conjunction with her sister, 'The Sunday

Lester" is the title of one of her volumes which has been very popular; "Clinton Forest," the title of another. It is confessed this brief notice does justice neither to the literary excellence and high moral tone of her productions, nor to the Christian submission of the patient sufferer.

ELLEN E. MILES, born in Randolph, Mass., in 1835, has compiled a dainty volume called "Our Home Beyond the Tide, and other Poems;" and has written both prose and verse for various periodicals. She assisted in collecting a volume of poems by Rev. Phebe A. Hanaford, and wrote the biographical sketch which accompanies the volume. She is now writing, in conjunction with the same lady, a volume called "Seashore and Woodland Rambles," a portion of which has already been published as a magazine article.

CAROLINE A. SOULE. This writer will be specially mentioned in the chapter on "Women Journalists." She is one of the busy women who with voice and pen seek to benefit humanity.

ELIZABETH PALMER PEABODY is well known as an educator, and perhaps should be mentioned mainly with "Women Teachers." Mrs. Hale says of her, "Daughter of Dr. N. Peabody, she is descended on the mother's side from the two Joseph Palmers, one of whom was president and the other secretary of the first Provincial Congress that assembled in Massachusetts to consider British wrongs; and both of whom, the father as brigadier-general, the son as his aid, were engaged in the battle of Lexington. Miss Peabody was born, May 16, 1804, at Billerica, and lived in her early life in Salem, Mass., but, since 1822, has resided principally in Boston, where she has been engaged in education and literary pursuits. She first published a 'Key to

Hebrew History,' and a 'Key to Grecian History;' she next wrote the 'Records of a School,' which went into the second edition; and also contributed to the early numbers of the 'Journal of Education;' to the 'Christian Examiner' of 1834, in which are some articles on the 'Spirit of the Hebrew Scriptures;' and to the 'Dial,' in which she wrote the articles on Socialism. In 1849 Miss Peabody edited 'The Æsthetic Papers,' to which she contributed an article 'On the Dorian Culture,' more elaborate than any thing else she has written; and a paper upon 'The Significance of the Alphabet;' besides several shorter articles and poems. Her latest work is a school-book, entitled the 'Polish-American System of Chronology,' being a modified translation of Gen. Bem's method of teaching history on a chronological system." Thus speaks Mrs. Hale concerning Miss Peabody, who has continued her literary labors since that date, and has been especially active in introducing books on the *kindergarten* system of education to the notice of parents and teachers. She has also united in the reforms of the day, and given pen and voice to the cause of the advancement of women. Mrs. Hale says, "Miss Peabody's writings are of a class unusual to her sex. They evince great learning and research, a mind free from the trammels of prejudice, and capable of judging for itself on whatever subject its attention may be turned: one whose aim is high, — no less than the progressive improvement of her race, and who presses forward to the end she has in view with an earnestness and energy proportioned to its importance. Her poems are harmonious, and show more thought than is usually seen in such effusions."

The two sisters of Miss Peabody, who are known

more by their husbands' names, and because of their husbands' fame, — the wife of Horace Mann, and the wife of Nathaniel Hawthorne, — were women of literary tastes, and performed some literary work, entitling them to be among the literary women of the century.

PHEBE A. HANAFORD, the writer of this volume, has wielded the pen for the press ever since the age of thirteen; and in the third of this century during which she has written, has had published the following volumes, which have met with encouraging sale. "My Brother," a miniature volume of prose and verse, published in 1852; "Lucretia, the Quakeress," an Anti-Slavery story, published first in "The Independent Democrat" of Concord, N.H., and then in book-form in 1853; "Leonette," a Sunday-school book, published in 1857; "The Best of Books and its History," published in 1860, having previously been delivered, chapter by chapter, as lectures in the Baptist Sunday school of Nantucket; "The Young Captain," a memorial of Capt. Richard C. Derby, who fell at Antietam, published in 1865; "Frank Nelson, or The Runaway Boy" a juvenile, published in 1865; "Life of Abraham Lincoln," published in 1865, by B. B. Russell of Boston, the sale of which reached twenty thousand, five thousand being also published in German; "Field, Gunboat, Hospital, and Prison," being records of the war, published in 1866; and "The Soldier's Daughter,' a prize-story, also in 1866; "The Life of George Peabody," in 1870 (which reached a sale of sixteen thousand); "From Shore to Shore, and other Poems," published in 1871; and in the same year, "The Life of Charles Dickens." Other smaller volumes for children, many editorials, sketches, and other articles in prose and verse for many periodicals, and several pub-

lished speeches and sermons, attest to the busy pen of one who will be mentioned biographically in the chapter on "Women Preachers."

MARY B. SHINDLER, better known as Mary S. B. Dana, published several works: "The Southern" and the "Northern Harp," "The Parted Family and other Poems," and afterward several tales for youth. But the book by which she is best known is one published in 1845, entitled "Letters to Relatives and Friends," which justifies her change from Calvinistic opinions to Unitarian. Since then she has married an Episcopal clergyman, and united with his church.

ANNA E. APPLETON, born in Boston, July 22, 1825, educated in the best schools of Boston, and in the State Normal School under Cyrus Pierce and Samuel J. May, a pupil and assistant in the school of Elizabeth P. Peabody, has written both prose and verse, chiefly for the young. In 1869 a volume from her pen was published as one of a prize series by the Unitarian Sabbath School Association, entitled "Stories for Eva." Will be mentioned among "Women Teachers."

CORNELIA TUTHILL, is the author of "Wreaths and Branches for the Church," "Christian Ornaments," "The Boy of Spirit," and other juvenile works. She is a native of New Haven, Conn.

SARAH HALL, born in Philadelphia, Oct. 30, 1761, daughter of Rev. John Erving, published a book entitled "Conversations on the Bible." "This work, which was very well received, both in this country and and in England, contains a fund of information, which could only have been collected by diligent and profound thought. While engaged in this undertaking she began the study of Hebrew, to enable herself to make the necessary researches, and attained a consid-

able proficiency in this difficult language. When it is stated that Mrs. Hall commenced this work after she had passed the age of fifty, when she had been the mother of eleven children, and that during her whole life she was distinguished for her industry, economy, and attention to all the duties of her station, it must be allowed that she was no ordinary woman. Her other writings were confined to contributions to the leading literary periodicals of the day." MARY E. LEE of Charleston, S.C., wrote prose and verse to great acceptance. The Massachusetts School Library Association published "Social Evenings, or Historical Tales," which was very popular. After her death, in 1849, a selection from her poems was published.

MARGARET HARRISON SMITH, the daughter of Col. John Bayard, who signed the first legislative act ever passed in any of the United States for the abolition of slavery, as Speaker of the Pennsylvania Legislature, was born in 1778. Her first book was published in 1827, title, "A Winter in Washington; or, The Seymour Family." Her next, "What is Gentility?" was published in 1830.

ELIZABETH STUART PHELPS, the *mother*, was daughter of Prof. Moses Stuart, and wife of Prof. Austin Phelps. She died in 1852, still young. Her three books, "Sunny Side," "A Peep at Number Five," and "The Angel over the Right Shoulder," have been much read and admired.

ELIZABETH STUART PHELPS, the daughter, has followed worthily in her footsteps. Her "Gates Ajar," "Hedged In," "Men, Women, and Ghosts," have gained wide and deserved circulation. But this chapter is already long enough, and the writer's pen weary in its proud mention of the literary women in

LOUISE CHANDLER MOULTON, born in Pomfret, Conn., 1835, contributor to "Harper's" "New York Tribune," &c. Her poem, "The House in the Meadow," is in the above mentioned "Handbook." LUCY LARCOM's "Hannah Binding Shoes" is also there. HARRIET ELIZABETH PRESCOTT SPOFFORD was born in Calais, Me., April 3, 1835. She was married in 1855, to Richard S. Spofford, Esq., a lawyer of Newburyport, Mass. She was early distinguished by her literary ability. She contributed a story entitled "In a Cellar" to the "Atlantic Monthly," in its first year of publication, which was greatly admired for its vivacity, its insight into character, and its brilliant dialogue. In 1859 she published a story called "Sir Rohan's Ghost."

"In 1863 she collected a series of tales which she had written for the magazines, entitled 'The Amber Gods, and Other Stories.' 'Azarian' followed in 1864. 'A Thief in the Night,' a short but powerful novelette, was published in 1872. She has also written many poems, sketches, and stories that remain uncollected."[1] HELEN (FISKE) HUNT, daughter of the late Prof. N. W. Fiske of Amherst College, was born in Amherst, Mass., in 1831. She was married to Major Edward B. Hunt, U.S.A., an eminent officer of engineers, and assistant professor at West Point, who was killed in 1863 by a premature explosion while experimenting with a submarine battery of his own invention. Mrs. Hunt resides in Newport, R.I. She has published a volume of poems called "Verses by H. H." (1871), and a collection of foreign sketches, entitled "Bits of Travel" (1872)."[2]

[1] Underwood's Handbook of American Authors.
[2] Underwood's Handbook, &c.

with inventing a new substitute for a speech. She visited the Sorosis the other day, and was formally presented to the Club by the president as the 'most successful woman author in America,' and being on her feet told a little story. She said at Vassar College the girls, as usual, asked for a speech; and when she, also as usual, told them she never had and never intended to make one, they requested that she would place herself in a prominent position, and turn around slowly. This she consented to do; and, if revolving would satisfy or gratify Sorosis, she was willing to 'revolve.'"

There are others worthy of praiseful remembrance; but like the day that will come to a close before all our work is done, so must this chapter before all has been said concerning our literary galaxy; but, with a thought of McDonald Clarke's words, —

"Now twilight puts her curtain down
And pins it with a star,"

this chapter shall be finished, and emblazoned with the name of one who will be more fully mentioned in the next chapter, but who is now one of the chief among our literary women, viz., JULIA WARD HOWE.

author's fame towards the appreciation of a whole people. Mrs. Howe has written many exquisite poems, thoughtful and strong as Emerson's, sweet as Whittier's, and welcome as herself to those who know her. She has been called the Browning of America, but Elizabeth and Julia do not strike one lyre. Americans may be pardoned for preferring the author of "Passion Flower," "Words for the Hour," and "Later Lyrics." There is a drama also, "The World's Own," which is poetic, and are not her prose works full of poetry? "The Trip to Cuba," so redolent with memories of the scholar and preacher, Theodore Parker, then an invalid fellow-voyager; "From the Oak to the Olive," so rich in fancies and fine descriptions! One is at a loss to know whether to call Mrs. Howe poet or philosopher. In later years she has added the title of reformer, and shown herself worthy of her place by the side of Samuel G. Howe, the philanthropist, whose "Memoir," for the use of the blind and others, the faithful wife has just prepared. That she is the daughter of Samuel Ward, a New York banker, that her mother, Mrs. Julia Ward, was a poet, and that she was finely educated, with other facts, may be learned from the volume called "Eminent Women of the Age;" and, since it is there to be found, less may be said here. May it be many a day before her biography in full shall be penned; for the world hath need of such as she, and our country can ill afford to lose a woman at once so sweet and strong, so loving and so wise!

LYDIA H. SIGOURNEY was an earlier writer in rhyme, and her rhythmic contributions to the literature of our first century are many. In the volume published by her daughter, called "Letters of Life," the story of her efforts and successes as a writer, and her worth as a

would see instances of the author's power, especially in pathetic description, let them turn to her volume, and read 'The Sparrow at Sea,' and 'Left Behind.'"[1] Let them look also for "My Angel Name," the poem by which she first became known to the author of this volume and to many others.

LUCY LARCOM is a poet to whom applies the phrase, "*Poeta nascitur non fit.*" She was born at Beverly Farms, Mass., in 1826, so Underwood tells us; and then he quotes her "Hannah Binding Shoes," which has been sung by the Hutchinsons far and wide. Mrs. Hale says, "While she was employed as an operative at Lowell, she first began to write; and her earliest effusions, both in prose and verse, appeared in "The Lowell Offering," and were received with particular favor. At present Miss Larcom is employed as a teacher in Illinois." Since the publication of Mrs. Hale's book, Miss Larcom has been a teacher in the Wheaton Seminary for Young Ladies at Norton, Mass., and afterward editorially connected with "Our Young Folks." She has published at least two volumes: one simply entitled "Poems by Lucy Larcom;" the other, "An Idyl of Work," a poem embodying scenes in factory life.

MARY T. WEBBER, born in Beverly, Mass. (The daughter of Israel Trask, the successful introducer of Britannia ware into this country), has written mostly with the *nom de plume* of "Mary Webb." She studied at the celebrated Bradford Academy, of which the sister of Ann Hasseltine Judson was principal; and has written less than she might, through a modesty equal to her fine talent. In 1861 she united with the author of this volume in compiling a collection of loyal and patriotic poems, called "Chimes of Freedom and

[1] Underwood's Handbook, &c., p. 349.

Union," to which she contributed, from her own pen, poems "On the Death of Ellsworth," and "Our Massachusetts Dead." Miss MILES'S little volume opens with a poem bearing the title of the book, "Our Home Beyond the Tide," and closes with one of the same title by "Mary Webb," both composed by their authors in Beverly, Mass., after a contemplation of the same picture.

CAROLINE A. MASON was the daughter of Dr. Calvin Briggs, and was born at Marblehead, Mass., in 1823. She was a schoolmate and friend with Mrs. Webber at the Bradford Academy. The wife of Charles Mason, Esq., a lawyer of Fitchburg, Mass., she now resides there on the side of the famous Rollstone Mountain, which adds to the picturesqueness of the city. "Her earlier poems were published in the 'Salem Register,' under the signature of 'Caro.' She afterwards contributed to the 'National Era' and Anti-Slavery Standard.' She has also written for 'The Congregationalist,' 'The Liberal Christian,' 'The Monthly Religious Magazine,' 'The Independent,' 'The Christian Union,' and occasionally for other papers and periodicals. In 1852 she published a volume of her verses, entitled 'Utterance: a Collection of Home Poems.' These were the productions of her earlier days. They gave good promise however, of the still better offerings of her maturer years."[1] The Mass. S. S. Society published a small prose volume from her pen, entitled "Rose Hamilton." Mrs. Mason is widely known as the author of "Do they miss me at Home?" a song she wrote when a homesick school-girl, and which was sung by our soldier-boys in camp during all the war.

[1] Singers and Songs of the Liberal Faith, by Alfred P. Putnam.

"LYDIA LOUISA ANN VERY," says Dr. Putnam, "sister of Jones and Washington Very, both of whom have a place in the roll of our singers, was born in Salem, Nov. 2, 1823. For about thirty years she has been with her sister, Francis Eliza, a teacher in the schools of her native city. She shares largely the fine poetic gift which distinguishes the family, and in 1856 published a volume of her verses, which was printed by W. F. Draper, Andover, Mass. Since then, she has from time to time contributed other offerings to various Boston and Salem papers, while yet engaged in her vocation as a teacher. As an artist, she has produced pictorial illustrations of 'Red Riding Hood,' and other children's stories, accompanied by exquisite designs and pretty juvenile verses. Those have proved to be very popular, and have been re-published in Germany."[1]

"SARAH WHITE LIVERMORE was born in Wilton, N.H., July 20, 1789, and was the daughter of Rev. Jonathan Livermore, who was settled as the first minister of that town, Dec. 14, 1763." So says Dr. Putnam, from whose book we learn that she was a teacher, and was instrumental in establishing one of the earliest Sunday schools in the country. She wrote verses for a variety of occasions, but they were never collected into a book. She died July 3, 1874, at Wilton, N.H., nearly eighty-five years old.

CAROLINE GILMAN, who has been mentioned among the literary women, should be classed with the poets also. Judge White of Salem noted for several years the hymns sung in the First Church of that city, and on examination found that Mrs. Gilman's hymn, "God Our Father," had been most used. The first stanza is this: —

[1] Singers and Songs of the Liberal Faith.

"Is there a lone and dreary hour,
When worldly pleasures lose their power,
My Father, let me turn to thee,
And set each thought of darkness free."

LOUISA JANE HALL, daughter of John Park, M.D., was born in Newburyport, Mass., Feb. 2, 1802. She began to publish poems at the age of twenty, at first anonymously. "Miriam," a fine drama in verse, was published in 1827. She was married, Oct. 1, 1840, to Rev. Edward B. Hall. A volume of her writings, entitled "Verse and Prose," was published in 1850.

SARAH E. MILES was born March 28, 1807, in Boston, Mass. Her father was Nathaniel W. Appleton. She married in 1833, Solomon P. Miles, who was then principal of the Boston High School. She resided in or near Boston till recently, when she removed to Brattleboro', Vt. "The few of her hymns or poems which have been published were sent to the printer by her father, who did not fail to discover their rare merit: they were mostly composed while she was at a very early age." Two of her hymns are familiar and favorites, one commencing, —

"Thou who didst stoop below."

The other, —

"The earth all light and loveliness."

ALMIRA SEYMOUR of Hingham, Mass., long and favorably known as a teacher in Boston, has written hymns and poems for various occasions which entitle her to be numbered among the women poets of the century.

ANNE MILES, born in Salem, Mass., on the second day of February, 1803, has penned poems of great beauty and power, hymns and songs for various occasions, descriptive pieces and commemorative verses that

have been much prized in the hour of their special use, and have delighted stranger eyes when they have appeared in print. Her three daughters have become successful teachers, but only one of them, —

ELLEN E. MILES, has inherited her mother's poetic talent. Her verses have appeared in "The Liberal Christian," "The Woman's Journal," "Voice of Peace," and in the various newspapers of the towns where they have been sung or recited by choirs or pupils.

PHEBE A. HANAFORD has written very many fugitive stanzas for all sorts of occasions, grave and gay, most of which found their way into print, though, according to the opinion of the writer of this volume, they were not equally worthy of publication. She has twice delivered the poem at the annual commencement at Westbrook Seminary, Maine, and once at the Commencement of Buchtel College, Ohio. In 1865 the publisher of this volume issued a small volume, entitled "The Martyred President, and other Poems," from her pen; and in 1870, a much larger one, entitled "From Shore to Shore, and other Poems."

MARY W. HALE of Boston, born Jan. 28, 1810. Baptized by Dr. Kirkland, whom she afterward commemorated in verse. A teacher for many years in Boston, Keene (N.H.), Wellfleet (Cape Cod), Newton and Taunton (Mass.), and Bristol (R.I.). She died Nov. 17, 1862, and her remains lie in Mount Auburn. A fine sketch of her is to be found in Dr. Putnam's excellent book on "Singers and Songs.' In 1840 a volume of her "Poems" was published by Ticknor in Boston.

FRANCES M. CHESBRO, born in Warwick, Mass., July 13, 1824 (the sister of Rev. A. D. Mayo), has written

numerous hymns and poems, published mainly in Unitarian periodicals. She published a story-book for children in 1858, entitled "Smiles and Tears."

MARTHA PERRY LOWE was born at Keene, N.H., Nov. 21, 1829. She married the sainted Rev. Charles Lowe in 1857, and not long after "published a volume of poems, entitled 'The Olive and the Pine,' the words being typical of scenes in Spain and New England, which she contrasted in her verses. Several years afterward she published a second volume, 'Love in Spain, and other Poems,' containing a lyric drama of diplomatic and social life in that country [which she visited before her marriage], and also some pieces that had appeared from time to time during the late war in our own land. In 1871 she accompanied her husband and two children to Europe, where she corresponded regularly with 'The Liberal Christian,' on subjects that were connected with the advancement of a broader religious faith in the Old World. She returned to America with her family in 1873, and now lives in Somerville, Mass."[1]

ELIZABETH LLOYD HOWELL wrote a poem entitled "Milton's Prayer of Patience," so excellent and apt that many have believed it composed by Milton himself, till informed as to its authorship. It commences, —

> "I am old and blind;
> Men point at me as smitten by God's frown;
> Afflicted and deserted by my kind,
> Yet am I not cast down."

This lady is said to be a Philadelphia Quaker. It is certain she is a *Christian* poet. Her poem "Watch" has no equal in its line, where she teaches that, —

[1] Singers and Songs.

"The captive's oar may pause upon the galley,
The soldier sleep beneath his plumèd crest,
And Peace may fold her wings o'er hill and valley,
But thou, O Christian! must not take thy rest."

CELIA THAXTER is a poet for whom the writer of this volume once heard Charlotte Cushman, in private conversation, express a preference that was high praise from such a source. Underwood says, "Mrs Celia Thaxter was born in Portsmouth, N.H., June 29, 1835. She passed the greater part of her early life upon the Isles of Shoals, a rocky group about ten miles distant from the main land. She published in the 'Atlantic Monthly,' in 1867–8, a series of papers upon these islands which were of exceptional interest and value. . . . An examination of her poems, recently published (1872), showed that the elements of strength and beauty in her prose were retained, and even heightened, in her verse. The range of the poems is confined to the sea and its shores. . . . On the solitary coast, in view of the sea, with its changeful skies, its distant ships, and its white-winged sea-birds, she is emphatically the most picturesque of poets and subtilest of ideal colorists. Her verses have the very swing of the sea. As we read we feel its cool breath, we perceive its delicate scent, and we hear the ripple of the waves and the soft note on the pebbly beach."[1]

ROSE TERRY was born in Hartford, Conn., Feb. 17, 1827. She is now the wife of Rollin Cooke. "She published a volume of poems in 1861, which evince a delicate sense of the beautiful in nature, a tender and rather melancholy feeling, and a sweet and melodious style of versification."[2]

[1] Handbook of American Authors, p. 560.
[2] Ibid.

"JULIA H. SCOTT was born in 1809, in the northern part of Pennsylvania. Her maiden name was Kinney. She began to write verses when she was very young, and her first pieces were published when she was little more than sixteen. . . . In 1835 she was married to Dr. David L. Scott of Towanda, where she died in 1842. Her poems, together with a biography of the writer by Miss S. C. Edgarton, were published in 1843. Her songs are those of the household, full of gentle and feminine feeling and tender pathos."[1]

ANN MARIA WELLS was born in Gloucester, Mass., in 1797. Her name was originally Foster. She wrote when young, but published little till after her marriage. In 1830 she published a small volume of "Poems and Juvenile Sketches."

MARY MARIA CHASE, born in Chatham, N.Y., Aug. 12, 1822. She studied at the Albany Seminary, edited there "The Monthly Rose," and in 1845 won two gold medals for a poem and a moral tale. In 1846 she received a gold medal from the same Alumnæ Association for a prize essay on flowers. In 1846 she accepted the charge of the composition department in Brooklyn Female Academy, but on account of illness resigned. In a charming volume edited by Henry Fowler, called "Mary M. Chase and her Writings," we are told that "Mary's poetical genius was early manifested. When she was eight years old, her teacher, residing in the family, discovered one of her poems on 'The Three Days' Revolution in France,' which he deemed extraordinary, and with a pardonable zeal sent it to a city newspaper. When a copy came back, she detected her production in the 'poet's corner,' flushed deeply, and burst into tears. For years after,

[1] Mrs. Hale's Woman's Record.

it was impossible to get a sight at her compositions, although she wrote much; and this early piece cannot be found." She was almost an improvisatrice, and the record of her life, as well as the poems and letters the volume contains, should be widely read. HANNAH F. GOULD was born in Lancaster, Vt.; but she spent most of her life in Newburyport, Mass., where she died in 1865. Her father was a Revolutionary soldier; and in her poems, "The Scar of Lexington," "The Revolutionary Soldier's Request," and "The Veteran and the Child," she probably referred to him. Her poems are mostly brief: they were written for periodicals first, and were published in successive volumes in 1832, 1835, 1841, and 1850. Her poems "Jack Frost," "A Name in the Sand," and "The Pearl Diver," are well known, and will always be favorites.

ANNA GARDNER of Nantucket, Mass., has written many exquisite poems for "The Commonwealth," "The Anti-Slavery Standard," and other papers.

MARY STARBUCK COFFIN of the same island, the daughter of David and Phebe Starbuck, wrote many excellent poems. Both these ladies are descended from Peter Folger, the grandfather of Dr. Franklin, who was possessed of much poetic ability, which has cropped out in every generation which has succeeded him, and almost in every branch of his large family of descendants. MARIA MITCHELL and her sister ANNE M. MACY, who are also of this descent, possess the rhyming ability, as the book "Seaweeds from the Shores of Nantucket" shows. Several others who contributed to that volume have the same Folger blood in their veins. ELIZABETH STARBUCK, *née* Swain, has written many acceptable poems for various occasions and the local press; the same may be said of ELIZA

BARNEY, HANNAH M. ROBINSON, MARGARET PERRY YALE, and others to whom the gift of poesy has been a joy for themselves and their readers.

KATHARINE A. WARE was born in Quincy, Mass., in 1797. Her maiden name was Rhodes. Among her poems was one addressed to Lafayette, and presented to him at his reception in Boston by her eldest child, then five years old; and another, in honor of Gov. Clinton, was recited at the Great Canal celebration in New York. She published "The Bower of Taste" for several years. In 1839 went to Europe, and died in Paris in 1843. Shortly before her death she published her book, "The Power of the Passions, and other Poems."

LYDIA M. CHILD, though more widely known by her prose writings, is also a poet. Had she written nothing but "Marius," we would call her such. Most of her poems are in a small book called "The Coronal."

FRANCES H. GREEN, born in Southfield, R.I., has written poems said to be "original and ingenious." ELIZABETH M. CHANDLER was born 24th of December, 1807, in Delaware. Her father was a Quaker, and the influence of his principles may be seen in her works. She received, when only eighteen years old, a prize from the editors of "The Casket," for a poem called "The Slave-Ship." Her poems, together with a Memoir, and some of her essays, were published in Philadelphia in 1836.

LUCRETIA MARIA and MARGARET MILLER DAVIDSON were sisters and poets. Their mother, MARGARET M. DAVIDSON, was also possessed of poetical ability. Both sisters, when very young, wrote marvellously excellent poetry. The eldest died when in her seventeenth year, the youngest in her sixteenth; each having

written poems equalling those of many other poets written during a long life-time. The Memoirs of these sisters, and a volume of their mother's poems, have been published and widely read. From them the reader is advised to find further information concerning these prodigies.

ELIZABETH OAKES SMITH was born in 1806, in Portland, Me., and was married when but sixteen to Seba Smith, a poet and political writer and editor. She has written many songs and sketches as well as poems. But her book "The Sinless Child, and other Poems," has proved her genius. She still lives and writes with vigor and taste.

ELIZABETH F. ELLET, so well known for her prose writings, is also a poet. Griswold gives several pages of her originals and translations in his "Female Poets of America."

ANNA PEYRE DINNIES of South Carolina published, in 1846, a richly illustrated volume, entitled "The Floral Year." Griswold says, "Her pieces celebrating the domestic affections are marked by unusual grace and tenderness; and some of them are worthy of the most elegant poets."

SARAH LOUIS P. SMITH, *née* Hickman, born in Detroit, June 30, 1811. Married, in her eighteenth year, Samuel Jenks Smith, editor in Providence, where he published a collection of her poems in a volume of two hundred and fifty pages, many of which poems were written while it was passing through the press. She died in February, 1832.

SOPHIA HELEN OLIVER, born in Lexington, Ky., in 1811. She married Dr. J. H. Oliver in 1837. In 1842 went to reside permanently in Cincinnati. Her poems are spirited and fanciful.

CAROLINE M. SAWYER, *née* Fisher, was born in 1812, in Newton, Mass. A fine sketch of her is published in the Universalist "Ladies' Repository." Griswold says, "She commenced the composition of verse at an early age, but published little till after her marriage. Since then she has written much for various reviews and other miscellanies, besides several volumes of tales, sketches, and essays. . . . She has also made numerous translations from the best German literature, in prose and verse, in which she has evinced a delicate appreciation of the original, and a fine command of her native language. The poems of Mrs. Sawyer are numerous, sufficient for several volumes, though there has been published no collection of them. They are serious, and of a fresh and vigorous cast of thought, occasionally embodied in forms of the imagination, or illustrated by a chaste and elegant fancy." MARGARET L. BAILEY, daughter of Rev. Thomas Shands, born in Sussex County, Va., Dec. 12, 1812, married at the West, in 1833, G. Bailey, jun., subsequently editor of Cincinnati papers, and then of "The National Era," in which papers her poems appeared. "They have less individuality than her prose, but they are informed with fancy and a just understanding."[1]

LAURA M. HAWLEY, afterward Mrs. Thurston (born 1812, died 1842) was a native of Norfolk, Conn. Under the signature of "Viola," Mrs. Thurston had made herself known by many productions marked by feeling and a melodious versification, which were for the most part published in "The Louisville Journal." She died in Hartford, Conn., where she taught many years.

ANNA CHARLOTTE BOTTA, a native of Bennington,

[1] Female Poets of America.

Vt., was a student at a popular young ladies' school in Albany, where her writings first attracted attention. She afterwards wrote much in prose and verse. "The poems of Mrs. Botta are marked by depth of feeling, and grace of expression."

EMILY C. JUDSON was a poet, as already mentioned. Her volume is entitled, "An Olio of Domestic Verses."

"ELIZABETH J. EAMES, whose maiden name was Jessup, is a native of the State of New York, and her early years were passed on the banks of the Hudson. In 1837 she was married to Mr. W. S. Eames, and removed to New Hartford, near Utica, where she has since resided." So says Griswold, and tells us also that her poems have appeared in "The Tribune," "Graham's Magazine," and "The Southern Literary Messenger."

MARGARET FULLER, Marchioness D'Ossoli, known better as a prose writer, also wrote in rhyme.

EVELINE SHERMAN SMITH, born 1823, in New York State, published in 1847 a volume entitled, "The Fairy's Search, and other Poems."

LYDIA JANE PIERSON, a native of Middletown, Conn., has published two volumes of poems, "Forest Leaves" in 1845, and "The Forest Minstrel" in 1847.

JANE T. WORTHINGTON, *née* Lomax, died 1847, wrote poems mainly for "The Southern Literary Messenger," said to be "simple, graceful, and earnest."

SARAH ANNA LEWIS (born 1824) was educated at Mrs. Willard's school in Troy. She was a native of Baltimore, but removed to Brooklyn upon her marriage. Her volume, "Records of the Heart," was published in New York, in 1844. The principal poems are long; and one of the minor poems, "The Forsaken,"

was said by Edgar A. Poe to be "inexpressibly beautiful." Her second volume was called "The Child of the Sea, and other Poems."

ANNA CORA MOWATT RITCHIE, better known as an actress and reader, wrote poems and dramas, mostly brief and fugitive.

MARY NOEL MEIGS, in 1845 published an octavo volume, entitled "Poems by M. N. M," and has since written many poems and prose essays for magazines, and volumes of stories for children. She was a Bleecker, belonging to the distinguished New York family of that name.

FRANCES SARGENT OSGOOD, a native of Boston, the daughter of Joseph Locke, born "1812, passed her earlier life in Hingham, a village of peculiar beauty, well calculated to arouse the dormant poetry of the soul; and here, even in childhood, she became noted for her poetical powers."[1] Her poems were published in 1839, under the title of "A Wreath of Wild Fowers from New England." Mrs. Lydia Maria Child was one of the first to perceive the merit of her poetry, and invited the young poet to write for a Miscellany she was then editing. In 1849 she passed on to a higher life, leaving many friends and a holy memory. Her poems meet responsive echoes in many hearts, especially the one on "Labor,"

> "Work, and pure slumbers shall wait on thy pillow;
> Work, thou shall ride over care's coming billow.
> Lie not down wearied 'neath woe's weeping willow:
> Work with a stout heart and resolute will."

LUCY HOOPER was born in Newburyport, Mass., Feb. 4, 1816, and died in Brooklyn, N.Y., Aug. 1, 1841.

[1] Griswold's Female Poets of America.

She wrote for years over her initials only. In 1840 she published an essay on "Domestic Happiness," and a volume entitled "Scenes from Real Life," and about the same time wrote "The Lost Hours of a Gay Poetess," a poem which has sometimes been referred to as an illustration of her own history. Her health from childhood was precarious, and she suffered for many years; but nothing hindered her studies and the compositions which were a labor of love. Whittier wrote a beautiful poem in her memory. In 1842 Mr. John Keese collected and arrranged "The Literary Remains of Miss Hooper," with a memoir; and in 1848 an enlarged edition of her poetical works appeared.

SARAH EDGARTON MAYO, already mentioned among literary women, was a poetic as well as prose writer. "Besides her numerous contributions to 'The New Yorker,' 'The New World,' 'The Tribune,' 'The Knickerbocker,' and other periodicals, she published, in the ten years from 1838 to 1848, 'The Palfreys,' 'Ellen Clifford, or the Genius of Reform,' 'The Poetry of Woman,' 'Spring Flowers,' 'Memoir and Poems of Mrs. Julia H. Scott,' 'The Flower Vase,' 'Fables of Flora,' and 'The Floral Fortune Teller.' These are small volumes, and two or three of them consist in part of extracts; but they are all illustrative of a delicate apprehension of beauty and truth. She died on July 9, 1848."[1]

SARAH S. JACOBS, daughter of Rev. Bela Jacobs, was born in Rhode Island. "Her poems are serious and fanciful, and evince cultivation and taste."

ANNA E. APPLETON has written poems for young and old. Her translations of French and German poems show rare poetic taste, and power of versification.

[1] Griswold's Female Poets of America.

SUSAN ARCHER TALLEY, of Virginia, lost her hearing at the age of nine, but continued her studies; and in her fifteenth year her father discovered a manuscript volume which showed her poetic ability. From that time she was encouraged to write for the press. When she was about seventeen, some of her poems appeared in "The Southern Literary Messenger."

REBECCA S. NICHOLS, *née* REED, published a volume in 1844, entitled "Bernice, or the Curse of Minna, and other Poems." She was a native of Greenwich, N.J.

AMELIA B. WELBY, born in 1821 in Maryland, died in 1852. She wrote early poems under signature of "Amelia." In 1844 a collection of her poems appeared in a small octavo volume at Boston, which reached several editions.

But the chapter must close without the names of some, or any facts in reference to HARRIET MCEWEN KIMBALL, KATE PUTNAM OSGOOD, EMMA LAZARUS, ELIZABETH STODDARD, and others who may be mentioned in other parts of this volume. Many who are mentioned as prose writers, or in the professions, have also, like HARRIET BEECHER STOWE, written excellent poetry. Reluctantly the list is here closed, with the comforting thought, expressed by Longfellow, that, whether widely known or not, all were ordained to write in the musical flow of rhyme and rhythm.

"God sent his singers upon earth
With songs of sadness and of mirth,
That they might touch the hearts of men,
And bring them back to heaven again."

CHAPTER IX.

WOMEN-SCIENTISTS.

Maria Mitchell — Grace Anna Lewis — Sarah Hackett Steve
Ann Maria Redfield — Lydia F. Fowler — Elizabeth C. A
Antoinette Brown Blackwell, and others.

"Resolves for this the dear, engaging dame
Should shine forever in the rolls of fame;
And bids her crown among the stars be placed,
And with an eternal constellation graced;
The golden circlet mounts; and, as it flies,
Its diamonds twinkle in the distant skies."

"The works of the Lord are great, sought out of all them that h
therein." — PSALM cxi. 2.

SCIENCE knows no sex. The lover of sci
be man or woman; but the love is the
toil is similar, the rewards which appertain
are not different, though the conventional ga
less with one sex than the other. For man
was supposed that woman could not be a ge
dent, and had no capacity for science, if s
literature. One who has written books m

proud to understand says, "I have realized in my inmost soul that most subtle outlawry of the feminine intellect, which warns it off from the highest fields of human research." [1] But she has done much already to disprove the wisdom and righteousness of such ostracism. And other women there are who have wooed fair Science, and won her favor. Science promotes longevity; certainly the pursuit of science does not shorten human life, — the life of woman or of man. "The apparent physical strength of such women as Mrs. Somerville," says Rev. Mrs. Blackwell, writing in 1875, "who lived to write science and philosophy at ninety years, is at least encouraging. Among living women here are Miss Martineau, Frances Power Cobbe, and many other robust women of eminent mental attainments, in England. In America, Mrs. Child, Catherine Beecher, Miss Cushman, Prof. Maria Mitchell, Drs. Elizabeth and Emily Blackwell, Mary L. Booth, Grace Greenwood, and the host of women who have done the largest share of brain-work in every direction for a quarter of a century past, the majority of them, have health much above the standard rates. They lead us to hope that if they would condescend to give in their 'woman's testimony,' according to good old-fashioned Quaker precedent, they would generally agree substantially in the opinion that reasonable brain-work habitually performed can have no inherent tendency to undermine the feminine constitution." The time is fast approaching, when the question of sex will not be mentioned in relation to brain-work. Already Harriet Martineau's works on political economy have been authority with male students; and the wife of Prof. Fawcett of England is to-day furnishing Harvard Col-

[1] Sexes throughout Nature, by Antoinette Brown Blackwell.

lege with a manual of political economy. It is time to stop sneering, and to show a due respect to scientific and literary attainment, regardless of color, clime, or sex, acknowledging the kindred fact that scientists are cosmopolitan, and that with them knowledge is renown as well as power.

America is younger than Europe and Asia; but this Republic has women belonging to her first century whose names will live forever among the votaries of science. If Benjamin Franklin reached out his hand to the clouds, his relative Maria Mitchell has reached hers to the stars; and, if he recorded wise sayings, his other relative Lydia Fowler has penned wholesome truths and scientific facts, both being lovers of science and of mankind. Limited space in this book failed to encourage extensive research concerning the biography of each woman-scientist; and therefore the record is meagre in some instances, — more so than those women deserve, or the writer could desire.

MARIA MITCHELL is first mentioned, for she stands at the head of the list of scientific women in America. Mrs. Hale says, "Maria Mitchell is the daughter of William and Lydia C. Mitchell, descendants of the earlier settlers of Nantucket Island, in the State of Massachusetts, and members of the society of Friends or Quakers. Mrs. Mitchell (and the father also) descended from the same stock with Dr. Franklin, whose mother was from this island; and it is quite remarkable that throughout this family lineage are to be traced some of those traits of character which, in full measure, marked the character and history of that distinguished philosopher. The mother of Miss Mitchell was distinguished, in her youth, for her fondness for
Of these parents, Miss Maria was the third child

VASSAR COLLEGE.

Aug. 1, 1818. . . . From her mother and an excellent preceptress, she received the first rudiments of her education, and at the age of eleven entered her father's school, alternately as student and assistant teacher. To the study and practice of astronomy her father was a devotee. . . . Later in life, he became possessed of instruments, and engaged in practical operations; and Miss Maria, who had already distinguished herself in mathematical learning, was employed as assistant in the observatory.

"The onerous duties of a mere assistant in an establishment of this kind are scarcely calculated to attach one to the employment: yet Miss Mitchell was enamoured of the prospect of observing by herself, and commenced her career by obtaining altitudes of the heavenly bodies for the determination of the local time. The instrument thus used was the sextant, one of the most difficult of the observatory. Mastering this, she engaged in the study of the science; and, familiarizing herself with all the instruments, she became skilful in their use. From this period she pursued with zeal the study of the firmament, devoting much time to the examination of nebulæ, and sweeping for comets, often exposing herself to the elements in the most inclement seasons. Nothing can exceed her diligence and industry. . . . On the 1st of October, 1847, she discovered a telescopic comet, for which she obtained the gold medal of the King of Denmark; an interesting account of which has been written by Hon. Edward Everett, late president of Harvard University.

"Miss Mitchell calculated the elements of this comet, and communicated a memoir on the subject to the Smithsonian Institute. She was for some time engaged with her father in making the necessary astronomical

observations for the mensuration of an arc of th
meridian between Nantucket and Portland, in the em
ployment of Dr. Bache, of the Coast Survey. At th
invitation of the superintendent, she also made som
observations at the northern extremity of this ar
She was also engaged in the computations of the ne
Nautical Almanac, authorized by the Government
the United States, and under the superintendenc
of Lieut. Davis. Amidst all these employments, sh
finds time to read many of the French and Germa
mathematical writers, and to keep up with the li
erature of the day. She has been elected a member o
the American Academy of Arts and Sciences, the onl
lady having that honor; and subsequently, on nom
nation of Prof. Agassiz, a member of the America
Association for the Promotion of Science." The hon
conferred by the King of Denmark on this woman o
science was the more distinguished, from the fact th
she had competitors in the Old World, of high astr
nomical rank, whom she distanced by her discovery.

Miss Mitchell is now professor of astronomy an
director of the observatory in Vassar College, and ha
been the pride of that institution for the past ten o
eleven years, — a blessing to the pupils, and highl
esteemed among her fellow-teachers. She is the secon
president, and for the second year, of the associatio
for the advancement of woman, popularly known a
"The Woman's Congress." Besides her scientific at
tainments, Prof. Mitchell has written sprightly article
(one on "Mary Somerville," in the "Atlantic Monthly"
for some of the literary periodicals, and more scientif
communications for the scientific ones. She has al
lectured acceptably on astronomical subjects before th
Boston "Woman's Club," and in other places. Rutge

VASSAR COLLEGE OBSERVATORY.

Female College conferred upon her the honorary degree of Doctor of Philosophy.[1] She has twice visited Europe, and added the culture of foreign travel to scientific study at home. While abroad she paid particular attention to the provision for the higher education of girls in Girton College and elsewhere, and reported by voice and pen on her return. She is one of the women whom her American sisters delight to honor. Long may she live to scan the midnight heavens, and win the trophies of science, while stars blaze and planets burn! —

> "And oft, before tempestuous winds arise,
> The *seeming* stars fall headlong from the skies,
> And, shooting through the darkness, gild the night
> With sweeping glories and long trails of light."[2]

Grace Anna Lewis, another descendant of the Quakers, is to be numbered with our women-scientists. "The Woman's Journal" for June, 18, 1870, contains this paragraph: "The Academy of Natural Sciences, in Philadelphia, has just elected three ladies to the honors of membership. A month ago, when these candidates were proposed, they were rejected. But last week the vote was reconsidered, and they were triumphantly chosen; the figures standing forty-five to five. The victors in this peaceful battle are three interesting maidens, — Grace Anna Lewis, Hannah T. Smallwood, and Ella Homer. Miss Lewis is an ornithologist; Miss Homer, a mineralogist; and Miss Smallwood, an artist in scientific diagrams. So the good cause goes forward."

The writer's first knowledge of Miss Lewis was in

[1] Hanover College, Indiana, has conferred on her the degree of LL. D

[2] "Sæpe etiam stellas vento impendente videbis
Præcipites cœlo labi; noctisque per umbram
Flammarum longos a tergo albescere tractus." — Virgil.

connection with the publication of her book, "Natural History of Birds: Lectures on Ornithology." This was to have been published in ten parts; but the series has never yet been concluded, to the regret of every lover of science who has seen the commencement. Not alone an observer or student, Miss Lewis has also a capacity for profound theorizing on the basis of scientific apprehension. To her mind the truths of science seem revealed. As the old Quaker preachers *sensed* the spirit of their audiences, so she can *sense* the scientific truths which lie so close to the moral; and the book of nature is an unsealed and illuminated volume to her. In a private letter to the writer, Miss Lewis once wrote: —

"I suppose you wish to know what led me to the study of natural history. I think I learned the love of it from my mother; at least, I never remember a time when she did not cultivate in her children a taste for it. Early left a widow, and cherishing for her husband a love which was never expressed in words, she sought to mould the minds left to her charge on the model loveliest to her soul. Mere infants when he died, we were women before our mother could trust herself to speak of our father. Naturally our thoughts of this unseen parent mingled with our reverence for the Author of all created things; and thus, I think, was laid the foundation for a lover of nature.

"Later in life, it was my privilege to be the chosen friend of the sister of a naturalist, herself the author of a little book for children, 'Life in the Insect World.' Eighteen years ago she bade farewell to earth; and, after a long period, I wished for a *study* kindred to hers. I occupied the leisure of a country home in observing the birds which visited us, and dreamed of

preparing a little work as a companion to that of my friend.

"'Nuttall on Birds' was soon exhausted. 'Cassin, Baird, and Lawrence,' was thrown in my way by accident. This was an event. The book was my best help; in fact, it was all I needed at the time. By its aid I could identify the species, and their habits I observed for myself. Years passed in this manner. My studies seldom interfered with household avocations. Gardening, walks, or rides, connected with business or pleasure, afforded me occasion for after-study. One book would contain references to many others; and, as opportunity afforded, the available ones were secured, cabinets were examined, friends kindly sent specimens; for, as you have doubtless found, it is the tendency of a nucleus to gather to itself.

"At the time I was ripe for it, I think in 1862, a friend procured me an introduction to John Cassin, Vice-President of the Academy of Natural Sciences, Philadelphia. From hence I date my blessing. I had found a MASTER, and, as time proved to me, one who knew also how to be one of the best of friends. From that day I needed no facilities of study which he could procure me.

"His business or his family cares never made him inaccessible. There were always hours when I could apply to him. The Academy of Natural Sciences was opened to me. My table there was filled to overflowing with books of his selection; the museum, with its thousands of specimens, could be referred to; but most valuable of all was the personal instruction which, in his leisure, he gave with a generosity akin to pleasure.

"Walking in the genial warmth of such a presence,

I forgot to fear it might fade away. May he, who could never have known the extent of his benefaction, understand it now in the fullest sense! He never seemed to think it strange a woman should wish to study, and I did not either. He had knowledge, I had not; and he rejoiced in imparting it to me.

"When a lady once thanked me because of the support I was giving to woman, it was really the first time I had ever thought of the matter in that light. I studied because I wished to find the truth. I am writing because there seems to be need of just such a work."

This was in 1867. Later Miss Lewis has commenced to lecture on her favorite topics, and in a letter to the writer says, "I feel that my life's work is before me, in lecturing on zoölogy to girls just blooming into womanhood; the inspiration being a desire to cultivate in them a faith in God, and in his superintending providence, which cannot be swept away. This, too, is in reality the superstructure on which my book rests, philosophy and religion being in my view so intimately blended that neither can be wisely separated from the other. I am perhaps an enthusiast in the study of natural history; but it is an enthusiasm which draws its nourishment from the centre of being. I love nature because it teaches me better to comprehend its Author." Miss Lewis is still a resident of Philadelphia. As an ornithologist she would probably enjoy the sight of a woman's unique contribution to the Centennial Exposition, though the exhibitor perhaps may not be a scientific seeker of birds.

Mrs. SARAH E. BONNEY, of Sterling, Mass., the only contributor from the town to the Centennial Exhibition, has two cases of goods, which will attract great atten-

if their history is known. One case contains nty-five choice birds of all varieties, from a hum-g-bird to an owl, which were all shot by Mrs. Bon- herself, and stuffed, and mounted on an imitation a laurel-branch. The second case contains several l fans, with wings spread, and the full-size breast l head of a dove in the centre of each fan; also a ff, boa, and hat, made out of ducks' feathers, each ther being put on separately, and prepared in the st delicate way. Mrs. Bonney has prepared these ngs unaided; and it is said there are but few per- s that can excel her in the use of a gun. The birds all tightly wired to each branch, which also contains ts with eggs, &c. Two smaller birds are also seen their nests in the hollow part of the branches. ny of them are of a very bright color.

ARAH HACKETT STEVENSON made a valuable con- ution to the popular scientific literature, especially the young, in her book entitled "Boys and Girls in logy; or, Simple Studies of the Lower Forms of e;" based upon the latest lectures of Prof. T. H. xley, and published by his permission. (The inter- ng volume is illustrated by a lady, M. J. MACOM-) Further mention of the scientific woman who made good use of her opportunities for study, and consecrated such a portion of her attainments to the th of her country, will be given in the chapter on men Physicians.

ARY M. CHASE (though she would hardly have bered herself among the women of science) was a r of botany. Her biographer says, "During the mer of 1849 she made a collection of most of the ers growing in this region [Chatham County, N.Y.], prising some three hundred varieties, put up with

skill and taste in three portfolios, and accompanied
a description of each, arranged in an essay of fifty
These were sent to the World's Exhibition at Lo
and returned with gratifying testimonials."

SARAH E. SMITH, whose modesty might forbid
the mention of her name, has been placed among w
scientists, by a Boston teacher, Louise S. Hotchki
this manner: "Waltham is composed of one
broad street; one beautiful river, the Charles; an
beautiful mountain, Prospect. This is Waltha
pleasure-seekers; to men and women of business,
busy, manufacturing, money-making town; for th
dent, it has its intellectual hermits and retreats.
for one of these hermit homes that I made my
directly this afternoon, and knocked at a low doo
little old-fashioned house, its windows vineclad wi
and fern and moss clad within. A gentle ste
proached the door, and a light hand raised the
A figure as graceful as a willow, a sweet, intell
face, a voice of perfect culture, a single woman
middle age, the finest botanist and linguist in the
I may say in any State, was before me, and bad
enter. We walked into a low room, only two win
every ray of light from which is used in the grow
some choice lichen or plant. What a student's
was this! Here were shells and minerals all cla
by a scholarly hand; here were the most exqui
arranged mosses and ferns of every domestic an
eign species, on cards, pressed, and growing; her
the student's desk, piles of books, one open and a
laid just where the lady had left it; here were pi
on the low wall, of learned faces, and lovely Ma
faces; here were schoolbooks belonging to the

[1] Woman's Journal for 1872, p. 314.

nationality, and served his country in Congress during its first sessions; while her father obtained distinction by his military services in the war of 1812." Mrs. Redfield was educated at the school of Mrs. Willard at Troy.

EMMA WILLARD herself may be numbered among the women-scientists when it is remembered that she wrote a work entitled "A Treatise on the Motive-Powers which produce the Circulation of the Blood." Mrs. Hale says that this work was the result of fourteen years' study, and that its object was to "introduce and establish the fact, that the principal motive-power which produces circulation of the blood is not, as has been heretofore supposed, the heart's action, that being only secondary; but that the principal motive-power is *respiration*, operating by animal heat, and producing an effective force at the lungs." Of this work, "The London Critic" said in 1846, "We have here an instance of a woman undertaking to discuss a subject that has perplexed and baffled the ingenuity of the most distinguished anatomists and physiologists who have considered it, from Hervey down to Paxton; and, what is more remarkable, so acquitting herself as to show that she apprehended, as well as the best of them, the difficulties which beset the inquiry; perceived as quickly as they did the errors and incongruities of the theories of previous writers; and lastly, herself propounded an hypothesis to account for the circulation of the blood, and the heart's action, eminently entitled to the serious attention and examination of all who take an interest in physiological science."

ALMIRA H. LINCOLN PHELPS, the sister of Mrs. Willard, was also interested in science. The first work she ever published was, in 1829, a large botany. Mrs. Hale

says, "Few scientific books have had a more general circulation than this; and for the last twenty years it has kept its place as the principal botanical class-book, notwithstanding numerous competitors. Her next work was a 'Dictionary of Chemistry,' which, though it purported to be a translation from the French, contains much, in the form of notes and an appendix, that is original. With the learned, this work gave the author great credit, as it evinced much research and a thorough knowledge of the science which it illustrated." Her Botany and Chemistry for Beginners were also widely circulated and very useful. The first book which the writer of this volume ever purchased with her own money — a child's hoard — was this "Botany for Beginners;" and it was one of the few books saved from the great fire of 1846 in Nantucket, and will never pass from her possession till she has no longer need of books. Mrs. Hale says, "It was for her pupils that her scientific works were prepared. No woman in America, nor any in Europe excepting Mrs. Marcet and Mrs. Somerville, has made such useful and numerous contributions to the stock of available scientific knowledge as Mrs. Phelps: yet had she not been a teacher, and found the need of such works, it is very doubtful whether she would have prepared them."

MARGARET COXE, the principal of a seminary for young ladies in Cincinnati, wrote "Botany of the Scriptures," and "Wonders of the Deep," which were calculated to instruct young readers, and awaken a love of science. LYDIA F. FOWLER, the daughter of Gideon Folger of Nantucket, and thus a descendant of Peter Folger, the grandfather of Dr. Franklin, was early a teacher on her native island, then married L. N. Fowler, the celebrated phrenologist, and has since be-

come famed herself as a writer, lecturer, and physi
She is now practising her profession with great su
in England. The book which leads to the mentio
her name among women-scientists is a little wor
astronomy, published in New York City about a qu
of a century ago.

MARY TREAT should be mentioned as one w
interesting articles on microscopic observation
various objects, published in the "New York Tribu
the "Popular Science Monthly," &c., have won
approbation of lovers of science.

HELEN S. CONANT has furnished young readers
a valuable introduction to the study of entomolo
her book, "The Butterfly Hunters," published in

FANNY I. BURGE SMITH has furnished for y
readers, "Our Birds," published by the American
Society, who in publishing also "Frank's Search for
Shells," and a smaller volume called "Land Shells,
the same author, whose name is not given, have
the world of boys and girls good service.

ANTOINETTE BROWN BLACKWELL, who will
mentioned more fully elsewhere, has added to
scientist's library two valuable books, "Sexes Thro
out Nature," and "Studies in General Science."
a pleasant memory of her brother's (Rev. Willia
Brown, of Newark, N. J.) extensive cabinet of sh
and an acknowledgment of his superior attainments
conchologist, the writer is inclined to expect yet
from the pen of Mrs. Blackwell, in days to come
a scientific character, not unmingled with the
utterances of Christian philosophy. Mrs. P. V. H
AWAY exhibits at the Centennial Exposition, in
cases of great interest to botanists, an herbarium
grapes, wild flowers, ferns, and the blossoms of sh

constituting the native flora of Illinois; JENNIE WATSON has prepared North American mosses for exhibition there also, dried and neatly arranged on cards. Two women of the century who are interested in botanical science!

It is certainly proper to mention the name of ELIZABETH C. AGASSIZ as one who has assisted largely by her sympathy and personal aid in the scientific discoveries and explorations of one whose name she bears, and whom America adopted and honored. She is a Boston lady, and wrote the text of a book called "Seaside Studies in Natural History," published over her name and that of her son Alexander Agassiz. The marine animals of Massachusetts Bay, especially the radiates, are described in this volume, which was published with the hope of furnishing a seaside book of a popular character. It is evidently the first one of a series which, it is hoped, will some day be issued in full.

MRS. ERMINNIE A. SMITH, *nee* Platt, has one of the finest cabinets of fossils, shells, gems, Indian articles, etc., in the country. Among its treasures is a piece of amber containing a small lizard. Mrs. Smith is a native of New York State, and was a pupil of Mrs. Emma Willard. She early manifested an interest in scientific matters, studied for four years in the School of Mines at Freyburg, Germany, is a member of the New York Academy of Sciences, and a *Fellow* of the American Association for the Advancement of Science. She lectures at times upon "Gems," etc., has had published several papers on "Amber," etc., and, in connection with the Bureau of Ethnology of the Smithsonian Institute, she "has undertaken to prepare a series of chrestomathics of the Iroquois language, and has already made much prog-

ress. She has also collected interesting material rel
to the mythology, habits, customs, etc., of these Indi
and her contributions will be interesting and import
So says the Report of the Bureau Director, M
Powell.

With a sense of the incompleteness of this re
yet glad and grateful for the work of the women
tioned, this chapter is closed with the full assur
that there are many scientific women in other
fessions, and many students of natural history in
country, who, like MARIA L. OWEN,[1] find "tongu
the trees, books in the running brooks, sermon
stones, and good in every thing," and in quiet
help others to the beautiful study of God's wond
works.

[1] Formerly the writer's teacher in Nantucket; now a resider
Springfield, Mass.

CHAPTER X.

WOMEN ARTISTS.

Harriet Hosmer — Emma Stebbins — Eliza Greatorex — Lily M. Spencer — Margaret Foley — May Alcott — Emily Sartain — Mary B. Mellen, and others.

"Art is wondrous long;
Yet to the wise her paths are ever fair,
And Patience smiles, though Genius may despair."
O. W. Holmes.

"Give her of the fruit of her hands, and let her own works praise her in the gates."—Prov. xxxi. 31.

WOMAN has succeeded in art; not in the earlier centuries perhaps, when the freedom of Christianity was not known; but ever since she has been progressing in the appreciation and practice of that art which creates or embalms the beautiful. The Romans had one woman painter, we are told; and she is said to be of Greek origin. Her name was Laya.

Germany produced the first woman sculptor, — Sabina von Steinbach. Mrs. Ellet has traced the work of women as artists; and her volume is most cordially recommended to all who would know what woman has achieved in other ages and other lands. "Women

Artists" is a book of which it may be said, it is as useful as unique. England thought so, and therefore a London publisher reprinted it. But it first appeared from the press of the Harpers. Another New York firm, Hurd and Houghton, has done lovers of art good service in publishing "A Handbook of Legendary and Mythological Art," by another woman, CLARA ERSKINE CLEMENT. In this chapter mention can only be made of American artists, and that briefly. The mother of Benjamin West deserves honorable mention for the encouragement her kiss gave to her son when he had sketched the picture of his infant sister; but many other mothers, consciously or unconsciously, have given similar help and encouragement to their children. Many, by cherishing a love of the beautiful, have secured a pre-natal influence for their children, which has afterwards developed into artistic skill and genius.

Mrs. Ellet mentions the names of ROSALBA TORRENS, ELIZA TORRENS, MARY MURRAY, and Madame PLANTEAU, as painters; also Mrs. LUPTON as a modeller, as well as painter. She speaks of CHARLOTTE DEMING, JANE SULLY, and a Miss O'HARA, as artists of merit; and adds, "Mrs. GOODRICH of Boston painted an excellent portrait of Gilbert Stuart, which was engraved by Durand for the National Portrait Gallery. Her miniatures have great merit, and are marked by truth and expression.

"MARGARET FOLEY was a member of the New England School of Design, and gave instruction in drawing and painting. She resided in Lowell, and was frequently applied to for her cameos, which she cut beautifully. Miss SARAH MACKINTOSH was accustomed to draw on stone for a large glass company; and other ladies designed in the carpet factory at Lowell, and in

the Merrimack Print Works, showing the ability of women to engage in such occupations." Mrs. Ellet devotes several pages to an interesting account of ANNA C. PEALE, now Mrs. Duncan, and SARAH M. PEALE and ROSALBA PEALE, her sisters. They, and others of their family, were portrait-painters, and in that part of the century when the sun was not acknowledged as an artist, and photography was wholly unknown, they found their artistic career an exceedingly busy one, and quite prosperous. For the portraits of children, double price was charged. "The name of Leslie has been placed by a painter of eminent merit among the most distinguished of this century; and his sister, ANN LESLIE, has contributed to its fame." Mrs. WILSON, a native of Cooperstown, N.Y., but a dweller in Cincinnati when Mrs. Ellet prepared her volume. "A gentleman acquainted with Mrs. Wilson mentioned an incident that occurred on a journey to the Mammoth Cave of Kentucky. Struck with the aspect of a distinguished person in the company, — Mr. Emerson, — the sculptress gave directions to stop near a bank of soft red clay, and, putting out one hand to grasp a sufficient portion of the material, with the other she signed to her subject to remain motionless. In a few moments she had modelled a very creditable likeness of the author."

Mrs. DUBOIS of New York showed great talent for sculpture and cameo-cutting. She is said to have discovered her ability in this way: "Her father had his bust taken. Before the casting, he asked his daughter her opinion of it as a likeness. She pointed out some defects, which the artist corrected in her presence, upon which she exclaimed, 'I could do that,' and requested the sculptor to give her some clay, from

which she modelled with but little labor the bust of her husband, and was eminently successful in the likeness." She afterwards studied in Italy.

ANNE HALL of Pomfret, Conn., the daughter of a physician, was encouraged by her father, who procured for her a box of colors from China. Visiting in Newport, R.I., she studied with Samuel King, and she copied from the old masters on ivory in miniature. She finally came to excel in painting portraits thus. "The soft colors seem breathed on the ivory, rather than applied with the brush. A miniature group often sold for five hundred dollars." She was elected unanimously to membership in the National Academy of Design. Mrs. Ellet says, "One of the best of her original compositions is a group of a mother and child,—Mrs. Jay and her infant. The first, clasping the babe to her bosom, has a Madonna-like beauty; the child is perfect in attitude and expression. Another group of a mother and two young children, the widow and orphans of the late Matthias Bruen, has a most charming expression. One of the children was painted as a cherub in a separate picture, much valued by artists as a rare specimen of skill. Miss Hall has also painted the portraits in miniature of many persons distinguished in the best social circles of New York. Several of her groups have been copied in enamel in France, and thus made indestructible. Three children of Mrs. Ward, with a dog and bird; a child holding a grape-vine branch; with portraits of Mrs. Crawford, widow of the sculptor, Mrs. Divie Bethune, and the daughters of Gov. King, —may be mentioned among numerous works, a single one of which has sufficient merit to establish the author's claim to the reputation which she has long enjoyed, of being the best of American miniaturists."

MARY SWINTON LEGARÉ (Mrs. Bullen) "had a great-grandfather and two grandfathers, besides other relatives, in the patriot army of the Revolution," where youths of sixteen and eighteen often fought beside their grandsires. She was a native of South Carolina, and was born in Charleston. She became skilled in the delineation of animals and landscapes, the latter engaging her special enthusiasm. In 1849 she removed to Iowa. There she established "Legaré College," for the liberal education of women, at West Point, in Lee County. When Mrs. Ellet wrote of her, seventeen years ago, she was about to resume her pencil.

At the same time Mrs. Ellet wrote as follows: "JANE STUART was the youngest child of Gilbert Stuart, the eminent portrait-painter. Like many of her sisters in art, she inherited the genius she discovered in early life; but it was not till after her father's death that the talent she had shown found development in the practice of art. She has resided for a long time at Newport, R.I., in the enjoyment of the celebrity her talents have acquired.

"Mrs. HILDRETH of Boston deserves mention, especially for her portraits of children in crayon. Miss MAY painted landscapes in Allston's style. Mrs. ORVIS has been mentioned as a flower-painter of remarkable skill. Hoyt remarked that he knew nothing better in coloring than her autumn leaves and wild flowers. IN this style Mrs. BADGER of New York has acquired reputation by her book of 'The Wild Flowers of America,' published in 1859. The drawings were all made and colored from nature by herself. Mrs. HAWTHORNE of Boston has painted many beautiful pieces. An 'Endymion,' which was greatly admired, she presented to Mr. Emerson. She also modelled the head

was one year abroad, studying in Paris; and again, three years ago, she spent two years abroad with her daughters, studying with them in Munich.

She now has in hand a peculiar work for the centennial year. She has secured panels and woodwork from the old historical houses and churches that have been or are being torn down, working with her daughter, who decorates the panels with appropriate designs: she paints or sketches in the centre, using for her theme some historical event that has given interest to the building. She has made an art-gallery of the first floor of their dwelling, in which her pictures and works will be for exhibition and sale, and where worshippers of the ancient can admire and buy by piecemeal the interior of St. Paul's, the pulpit of the old Fulton-street Church, a quantity of wood from the old Roger Morris house upon Washington Heights, of pre-Revolutionary times, or any other ancient building for which their hearts may hunger."

A New York newspaper has also published the following paragraph: —

"Mrs. Eliza Greatorex, recently at the Association Building, has now opened a studio at her residence in Twenty-third Street, where she is at present teaching her daughters the art of reproducing etchings on plain glass. These young ladies have received a thorough training in drawing, but as yet do not exhibit; Mrs. Greatorex, with a feeling that does her infinite honor, preferring that they should wait until their works can stand on their own merit, and not through the influence of her name. Both of these ladies evince talents of a high order, and are already becoming known in a quiet way in art circles."

Mrs. Greatorex did not commence her career as an

artist till past thirty. Her best-known work is a series of drawings from many of the old landmarks about the city of New York. They have been photographed, and published in a volume called "Old New York."

Women have shown artistic ability in carving during our first century. P. Thorne, in writing to the "Christian Register," April 17, 1876, said, "Last week some pieces of wood-carving done by young ladies of Cincinnati for the Centennial were on exhibition in Mitchell & Rammelsberg's windows on Fourth Street, where they attracted many admirers. There was a bedstead of antique pattern, the high headboard and the whole woodwork covered with fine and elaborate carving of delicate designs; also a shaving-stand, and what may in centennial times properly be called a 'chest of drawers.' The two Misses Johnson have worked six months on this bedstead alone. One room in the Women's Centennial Building at Philadelphia is to be entirely furnished with furniture carved by the ladies of Cincinnati. One lady is doing a mantel-piece in a variety of woods, said to be very beautiful by those who have seen it. Others are carving an organ-case, a piano-case, a table, &c. The ladies of Cincinnati have contributed five thousand dollars towards erecting the Woman's Centennial Building, and have still some thousands left, to be used in forwarding women's work in Philadelphia. This money was raised at the Woman's Centennial Fair held last May. From the first, the Cincinnati ladies have taken an active interest in the Centennial. Art-work is very fashionable here. Many of the 'first' ladies go regularly to the School of Design, to learn carving, painting, &c. An unusual interest in, and knowledge of, art seems to be diffused through the community. Painting china teacups and

sets is another popular accomplishment, each lady designing patterns to please herself."

An artist friend speaks to the writer of Miss JESSIE CURTIS of Brooklyn, not known as a painter, but deserving of notice as a lady of much genius, who illustrated Miss Phelps's "Gates Ajar." Her drawings are remarkable for spirituality and grace; and she is especially successful in her delineation of children. Besides many book-illustrations, she has drawn for the "Graphic" and other New York weekly publications.

Miss Fidelia Bridges of Brooklyn is a painter well known for her faithful and charming studies of bits of out-door nature. Her works are much sought and highly prized by art-patrons; and she is well represented in the water-color exhibit at Memorial Hall, Philadelphia. Some one wrote of her this year in a New York paper, —

"Miss BRIDGES is a poet as well as a painter, and her delicate bits of canvas are faithful mirrors of Nature. She loves the cool, gray sands of the seaside, and the neglected bits of landscapes. The birds she introduces into many of her pictures are exquisitely painted. She is represented in the Academy by 'Blackberry Bushes,' 'Marsh Flowers,' 'The Edge of a Pasture,' 'Catkins,' and 'The Mouth of a River.'"

Miss ELLEN D. HALE, daughter of Rev. Edward Everett Hale of Boston, is a young artist who has painted several pictures of great merit, among which may be mentioned a portrait of remarkable excellence; also, "A Boy Reading," which is now at the Centennial Exposition.

Miss ANNA M. LEA is a very fine portrait-painter. A correspondent of "The New York Herald" thus wrote

of her: "Miss A. M. Lea from New York, now a stu dent of art in London, has achieved a success and created a sensation of which all Americans may be proud. Miss Lea came to England some three years ago quite unheralded; but at once, through her merit alone, commanded attention. The very first picture which she sent to the Academy was accepted, a compliment which has seldom been paid to an unknown artist, even among those who have afterward gained high distinction. But these American girls have a way of making their way wherever they appear. This year Miss Lea contributes three pictures, all of them of unusual beauty and power; so remarkable, indeed, that we can, without fear, predict that this young artist has a great career before her, and will win a high place in the temple of fame."

Our foremothers in the far-off Pilgrim days were artists in a very small way with their needles. In Plymouth, Mass., may be seen a piece of Pilgrim needlework, embroidered with colored silk, now sadly faded, in 1655, by a daughter of Capt. Miles Standish, and bearing this devout prayer: —

> "Lorea Standish is my name.
> Lord, guide my heart that I may doe thy will;
> Also fill my heart with such convenient skill,
> As may conduce to virtue, void of shame, —
> And I will give the glory to thy name."

Samplers are not worked now so much as formerly; but the women of the first part of the century were wont to exhibit their artistic ability more with the needle, and with colored worsteds or silks, than with the pencil. They were in the habit of embroidering muslin, and making lace-work. And though such

skill may not be artistic in one sense, it is in another, and it is a fact, doubtless, that the children of mothers who evinced great interest and skill in embroidery and lace-work have received an inheritance of taste and skill which have made them artists with brush and chisel.

Mrs. PARTHENIA S. POST of Jersey City possessed the skill above mentioned, was a perfect artist with the needle (as an embroidered cape and collar show, which are marvels in their way), and her daughter, CORNELIA S. POST, has inherited taste and skill which have enabled her to make pen-and-ink-sketches, crayon portraits, water-color and oil paintings, with great success, and to engrave on wood. Having a father of superior mathematical ability, and inventive genius also,[1] no wonder that the culture gained in the New York School of Design and elsewhere was not in vain. Miss Post has designed nearly all the vignettes in this volume, and drawn them on wood. A Boston lady, Miss Frances A. Smith, has engraved them. Miss Post is a native of Montpelier, Vt., but is of New Hampshire stock, her parents being from Lebanon, N.H. During the lifetime of her father, she was often a valued assistant to him, drawing and engraving diagrams of his plans for bridges. Crayon portraits of her father and mother, and the writer of this volume, show that the difficult process of transferring to the canvas "the human face divine" is one of the gifts bestowed by Providence upon her; and, if the possession of a competency did not keep her among the amateur artists, her genius, shown through a commensurate industry, would give her high place among those who stand before the easel, and transfer the beauty of nature to the canvas.

[1] S. S. Post, an inventor of iron bridges.

"The Liberal Christian" thus speaks of another artist: —

"Miss MARY HALLOCK, who illustrated 'The Hanging of the Crane' and 'Mabel Martin' so admirably, though her name was recently changed to Mrs. Foote, will not abandon her beautiful art in her California home. Milton, upon the Hudson, Miss Halleck's home, had been the inspiration of her pictures, her Quaker relatives appearing in several of her figures; but still more the scenery she loved has been sketched with rare fidelity and consummate grace."

"Miss SARAH CLARKE, sister of Rev. Dr. James Freeman Clarke, has for several years resided in Rome, where, by her gentle courtesy and sparkling vivacity, she has won for herself a large circle of friends. She has an artistic-looking apartment on the Via Quattro Fontane, overlooking the beautiful grounds of the Barberini Palace. She is now engaged on her great work on Dante." So says one newspaper writer; and another adds, "The Dante drawings of Miss Sarah Clarke are thus spoken of by Anne Brewster in a letter from Rome: 'The contents of the books are very charming, — large pen-and-ink drawings of places visited by Dante, places made immortal by the great Italian poet. All these drawings have been made with the greatest care from studies which Miss Clarke exe- c ted on the ground. She has traversed Italy as a true Dante pilgrim; and these two beautiful books, unique and rare gems, are the results of her intelligent labor.' Miss Clarke, it must be remembered, was almost the only pupil Washington Allston ever had."

IMOGENE ROBINSON MORELL has become noted for her historical paintings, of which a correspondent of "The Boston Journal" said, when they were exhibited

"They are spoken of in terms of the highest
ion by artists and art-critics, both at home and
They are the result of long years of study
or, under the first masters in France and Ger-
and show great genius, inspired by patriotic
asm. . . . The composition is strictly original
its details: each figure and every animal was
from a living model, after the strictest rules of
art. . . .
one should lose the opportunity of seeing these
. The children of our families, and, indeed, all
ools, should be taken to Amory Hall to enjoy
nd to hear their stories, so pleasantly told, —
y may thus have impressed on their minds the
t American liberty was not obtained but at a
cost.
hear that Mrs. Morrell will leave Boston very
d that the pictures may be purchased for the
at Washington. If this shall prove true, we
sh there was better company for them there!
day must come ere long, when some miserable
hat deface the walls, through "lobbying," and
good pictures there, may be replaced by works
art. Such Mrs. Morrell's are pronounced to be,
Washburne, our Minister to France, Gustave
adore and Juliet Bonheur, Healy, Merle, and
inent historical painter, Philippoteaux, and
f others of equal standing.
pictures which draw forth the praise of such
, as Americans, may be justly proud; and we
e grateful to our gifted countrywoman who has
represented us, both in the art circles and in
abroad, not less by her genius than by her quiet
y virtues and her heroism during the siege of

Paris, for even its horrors had not power to draw her from her work. Let us not withhold from Mrs. Morrell the applause which foreigners so freely bestow upon her and her works."

"I. G.," in "The Boston Commonwealth," says "Mrs. Morrell has been devoted to art from her early years. She left Boston some fifteen years ago, since which time she has studied at Dusseldorf with Schroeder, and Camphausen, now court painter of the emperor of Germany, and with Couture in France, from whom and other distinguished artists, she has received testimonials of their appreciation of her talents. The pictures will remain in Boston only a day or two next week, before going to Philadelphia for exhibition."

Mrs. Ellet mentions the names of Mrs. WOODMAN, Mrs. RUGGLES, and Miss CAROLINE MAY, as fine landscape-artists seventeen years ago. She also speaks of crayon heads by Miss GORE, flowers by Miss GRANBURY, and interior scenes by JULIANA OAKLEY.

Mrs. Ellet devotes a large part of a chapter, in her work on "Women Artists," to an interesting sketch of LILY MARTIN SPENCER, the well-known painter of "Truth Unveiling Falsehood." As she was born in England of French parents, we do not count her among the women of our century, but coming to America when but six years old her life has been American, and few have any suspicion that she is not native born.

LOUISA LANDER of Salem, Mass., is a distant relative of Benjamin West, and a descendant of Capt. Richard Derby, noted in the Revolutionary struggle. "In various branches of her family has artistic talent shown itself. Her grandmother and her mother were remarkable for their fondness for art, and gave evidence thereof in works of their own. In the old family

mansion, where Louisa's childhood was spent, are carvings upon the walls and over the lofty doors, designed by her grandmother, and executed under her directions. Similar designs, evincing both taste and skill, decorated the mahogany furniture; and the canopies and coverings of the furniture were embroidered by the lady, according to the fashion of the day, her own fancy supplying the beautiful designs. It can hardly be said when commenced the artist-life of the young girl brought up under such influences."

Even in childhood she modelled heads for dolls with surprising skill, and her early drawings were marvels of excellence for a pupil. She left her native land to seek the culture of Rome, and was there a pupil of Crawford, — his only pupil, — and exhibited from the first great skill in portraits. She finished the bust of Chief-Justice Shaw in marble for Gore Hall, — the Harvard library. "This talent for likenesses is observable in the first efforts of Miss Lander. When very young, before she had attempted modelling, she carved from an old alabaster clock, with a penknife, several heads and faces in bas-relief. These were noticed by a friend, who gave her a bit of shell and some gravers, and at once, without the least instruction, she carved a head in cameo. Likenesses of her mother and other friends were made, and pronounced very striking."

She executed a fine portrait of Hawthorne and a bas-relief of Mountford. She made also a charming statuette of Virginia Dare, and afterward a statue of life size in marble. She executed "To-day" and "Galatea," "Evangeline" and "Elizabeth, the Exile of Siberia," all of them delightful each in its own way, and to these she has added "Undine," as a sculptured creation of beauty, "Ceres Mourning for Proserpine."

and "A Sylph." These are all mentioned by Mrs. Ellet. Miss Lander has continued to brighten the world of art by her genius. May she long live to mould clay, and chip marble into forms of loveliness!

JENNIE E. BARTLETT of Harmony, Me., was born with a love of art that could not be repressed. She has succeeded as a portrait-painter, after struggles worthy of the prize she sought, and gives proof of a native energy and ability, which promises still very much more than she has yet wrought.

MISS MARGARET HICKS, who graduated in architecture from Cornell University, is the first woman in a college to undertake this profession. The theme selected by Miss Hicks, as her Commencement Essay, was the "Tenement House," and she seemed — unlike many of the architects who have sent plans to New York for which premiums are offered — to have remembered that houses must have light and air, closets and bed-rooms.

KATE N. DOGGETT is a well known patroness of art, with much ability as an artist, and especially as an art-critic. She resides in Chicago, and since her return from Europe has favored the formation of artists' societies, and given great encouragement to young artists in various ways. Of REBECCA A. MORSE of New York City very much the same may be said. She has been the chairman of the art committee of Sorosis for several years, and her papers on art have been worthy of wide circulation. She has bravely battled for art as represented in chromos, believing that good chromos are better than poor oil paintings, and that chromos may educate and adorn as well as other pictures, and because of their greater cheapness perform a greater work in educating children, because more homes can afford to purchase them. As the wife of Prof. Morse,

the artist and teacher, this lady has superior advantages in respect to criticism and information, which have been well improved. Many a struggling artist has been blessed by her kind encouragement and benevolent hand.

MARY WESTON, *née* Pillsbury, is mentioned at some length by Mrs. Ellet. She was born in Hebron, N.H., the daughter of a Baptist clergyman. "One day, when between seven and eight, she noticed a beautiful woman; and, returning home, went quietly to her father's study, creeping in, as it was locked, through two panes of a window, to which she climbed by a chair on the bed, in search of a slate and pencil. With this she began to make a sketch of the face that had charmed her. She made the oval outline, but could not give the expression about the mouth and eyes. With a keen sense of disappointment she relinquished the hopeless task. But the artist-passion was awakened within her." As the years rolled on, it was found that the task was not hopeless, though she had little encouragement from those about her. She was poorly furnished with materials. "For the colors of her flowers Mary used beet-juice, extract of bean-leaves prepared by herself, etc., till the welcome present of a box of paints made her independent of such contrivances." After many vicissitudes, graphically told by Mrs. Ellet, she was married to one who appreciated her genius; and from that time she painted as much as was consistent with the care or her two children. Her copies from the old masters are considered admirable, and her portraits excellent.

JULIA DU PRÉ, a native of Charleston, S.C., who afterward married Henry Bonnethean, is esteemed as a lovely woman, and fine artist, according to Mrs. Ellet's

testimony. The Misses WITHERS of Charleston are also mentioned as good painters in oil, and as having ability in cutting cameos. CHARLOTTE CHEVES of Columbia, S.C., and ELLEN COOPER of the same place, and MARY ANN DOUGLAS, now Mrs. Johnson of Westfield, Mass., are on Mrs. Ellet's pages as artists of worth.

"About seven years ago" (now thirty), says Mrs. Ellet, "a School of Design for Women was started by Miss Hamilton, which, supported by voluntary contributions, met with encouraging success. It has now been adopted by the trustees of the Cooper Institute, and a sum is allowed annually for the support of teachers."

EMMA STEBBINS is a native of New York City; and from Mrs. Ellet's sketch we learn that she was a pupil of Henry Inman in oil-painting, and that to this aid some of her friends attributed the masterly correctness and grace displayed in her portraits, and for which afterward her crayon sketches were so much admired.

One of her early works was a volume to which she gave the title, "A Book of Prayer." It contains some beautiful specimens of her poetry, but is chiefly remarkable for its exquisite illuminations. Some of her crayon portraits, executed in Rome, received the highest encomiums from acknowledged judges in that city. A copy she made of the "St. John" of Du Bœuf, and one from a painting in the gallery of the Louvre, representing "A Girl Dictating a Love-Letter," were noted among her oil-paintings. Her "Boy and Bird's Nest" was done in the style of Murillo. Her pastel-painting of "Two Dogs" has been highly praised. Almost every branch of the imitative art has been at different periods cultivated by Miss Stebbins, and her success proves the scope and versatility of her talent. Besides painting

d water colors, she has practised drawing on
l carving wood, modelling in clay, and working
e. It is probably in the difficult art of sculp-
she will leave to America the works by which
be most widely known. She profited, like
mer, by the counsels and supervision of Gibson,
areful instruction of Akers.

l works from her chisel command high praise.
y her statues of "Industry" and "Commerce,"
e of "Sandalphon," and the exquisite fountain
Central Park, representing an angel, with other
and carvings above and beneath the basin.
ong her busts is one in marble of her cher-
end Charlotte Cushman, whose place is the
Athenæum, but which is on exhibition at the
ial Exposition.

B. MELLEN; born in Sterling, Mass.; her
Reuben and Sally Blood, still residing there in
old age. This artist can hardly remember
e began using the brush, so early did she
an interest in painting. She was taught to
r-colors in her native place, at a boarding-
onducted by a Miss Thayer. She attended
l the Fryville Seminary in Bolton, Mass.,
as then under the auspices of the Quakers.
nts fearing that her love of art would bar her
in other directions as a student, if indulged,
to have her paint-box remain at home. She
informed of their wishes, consequently it was
hing packed; for to her it was of the highest
ce. In a leisure time at the seminary she
the buildings and grounds, which so pleased
that he desired to purchase the picture, and
the young artist to impart to one of her
a knowledge of this beautiful art.

This lady married Rev. C. W. Mellen, whose taste and culture enabled him to take a lively interest in her efforts at oil-painting. She was instructed by the late Fitz-Henry Lane of Gloucester, Mass.; and, as he was unquestionably one of the best marine painters in the country, it is no wonder that in after years the pupil received a large meed of praise for her originals and copies. Her copy of Lane's "On the Lee Shore" has elicited the warm encomiums of the press. One editor remarked, "An old 'sea dog,' in looking at it yesterday, exclaimed, 'Them anchors yer only hope!'" and added, "Mrs. Mellen is so faithful in the copies of her master, that even an expert might take them for originals. Indeed, an anecdote is related of her, which will exemplify her power in this direction. She had just completed a copy of one of Mr. Lane's pictures when he called at her residence to see it. The copy and the original were brought down from the studio together, and the master, much to the amusement of those present, was unable to tell which was his own, and which was the pupil's."

Mrs. Mellen now resides in Taunton, Mass., and is still actively engaged in her studio with good success.

MAY ALCOTT should not be forgotten among artists, since her sketches have so enlivened the pages of her sister's stories. Born in Concord, Mass., of patriotic and philosophic stock, and one of the originals of "Little Women," she has been diligent at home and abroad, and will take high place among those whose etchings speak to the eye and the heart, and finely illustrate life and sentiment, the grave and the gay.

ELIZABETH K. DE NORMANDIE, the third of nine children, was born in Bucks County, Penn. Her father was one who deserved the title of "beloved physician."

On the paternal side she has Huguenot blood in her veins, and Quaker on that of her mother, who was Sarah B. Yardley. Owing to ill health the father ceased the practice of his profession, and moved to the West. The mother was a rare spirit, a woman worthy of her three clergymen sons, and her artist daughter. "She was ever the bright spirit of the household, ever speaking the fitting word, ever counselling her children with wisdom and love. Through changes of place and fortune, through loss and disappointment, ever her bright spirit looked up and onward. Amid many other duties that were conscientiously discharged, she daily taught her young family, saying she did not think it right to send young children to school until they could read, write, and understand something of arithmetic and geography. So then and always, while her children were at home, were they drawn around her through the day and by lamplight, while she superintended their studies as only an intelligent, judicious mother can." At her mother's death Miss De Normandie continued to keep the little store in which the writer of this volume first saw her, at Yellow Springs, O., to which place her parents removed for the education of their sons under Horace Mann, and where Miss De Normandie was then studying the modern languages, when Antioch College was presided over by the genial Dr. Hosmer. She painted admirably in oils for years. In 1874 she crossed the Atlantic and made the tour of Europe *alone*. Far below the average stature of woman, yet her courage and strength were sufficient for all her need; and she spent about sixteen months visiting nearly every country of Europe, and in her own experience proved that "a lady can travel alone and on limited means through every interesting spot of Europe, gain-

ing information and experience that may henceforth enrich her life." She is "quite certain that many ladies, if they are willing to be economical, can save from unnecessary expenses of dress and table and amusement, in a few years, enough to make such a tour." Miss De Normandie spent several months in the Louvre, painting, and since her return has contributed articles concerning her journey to a religious journal, showing that the American woman artist or the literary woman can easily and profitably see Europe if she will.

Miss EMILY SARTAIN. "This talented lady is a native of Philadelphia, where she still resides; but her reputation was long since spread wide over the country as an eminent engraver on steel, to which difficult art she has added that of painter in oil colors of figure subjects.

"The mechanical skill to be acquired before successful work is produced in mezzotinto engraving is much less than in the line manner, or even in the style called stippling; but it demands much more artistic ability, and that self-reliance, the result of a mastery in the art of drawing from the model, which enables the engraver to proceed in a painter-like manner, with free and confident intelligence of touch. Hence, the best education is first to learn to paint in oils, which necessarily includes a knowledge and practice of drawing.

"Such was the course of study pursued by Miss Sartain, the pioneer among American women in the art of engraving on steel; and this doubtless contributed, not only to the striking excellence of her productions, but also to the facility and rapidity which are marked characteristics of her execution. She has been an earnest and laborious student in the Art School of the Pennsylvani

accepted at the Paris Salon, where the ordeal is so severe that more than one-half the artistic productions offered are rejected. In the International Exhibition of this centennial year, in her native city, Miss Sartain received the distinction of a medal of honor in the first group selected as prominent for artistic excellence among the representative artists of the nation. At present she is hard at work in her Philadelphia studio at both of her professions, winning new laurels, and laying the foundation of a reputation which will be cited by posterity."

Mrs. WORMLY, the wife of Dr. Wormly of Columbus, O., is also a noted engraver on steel. She illustrated a work written by her husband, who is a chemist, having first made the drawings, and sent them to some eastern city to be engraved. "A difficulty arose: no engraver could be found to undertake the microscopic work required. It was the opinion of engravers who were consulted, that only the artist who drew the pictures could successfully engrave them. Thus compelled to finish the work, the wife of Dr. Wormly learned the art of engraving, engraved the plates, and enjoys the honor of having contributed so largely to the beauty and completeness of a celebrated scientific treatise."

Women as wood-carvers have exhibited great artistic ability, and the edifice known as the "Lake Geneva Seminary" in Wisconsin was designed by a woman. Its architect was HARRIET E. WARNER, whose mother is the principal. She has "demonstrated that a woman can design a large building that shall combine, to a rare degree, beauty and fitness. Without having given any previous attention to architecture, she has achieved this success. Her artistic gifts and training of course

paved the way; for this architect is an artist by p
fession, and a credit to her young State. In
Woman's Department at Philadelphia are two lov
specimens of her work. The shrine of carved ebo
and silver, contributed by the women of Wiscons
has two gem pictures in panels, bits of the lake a
shore in the delicate blue and green of their spri
attire. These glimpses of the lake, in its sunny, spri
time mood, were caught by Miss Warner, who stud
the scenery with as much devotion as a lover stud
the changing expressions of his lady's face. Her ar
tic talent she seems to have inherited from her moth
a woman of rare cultivation."

EDMONIA LEWIS is entitled to be mentioned with t
women artists of our first century. Let "The Christi
Register" tell her story.

"All who were present at Tremont Temple on t
Monday evening of the presentation to Rev. Mr. Grim
of the marble group of 'Forever Free,' executed
Miss Edmonia Lewis, must have been deeply interest
No one, not born subject to the 'Cotton King,' cou
look upon this piece of sculpture without profou
emotion. The noble figure of the man, his very musc
seeming to swell with gratitude; the expression of t
right now to protect, with which he throws his a
around his kneeling wife; the 'Praise de Lord' hov
ing on their lips; the broken chain, — all so insti
with life, telling in the very poetry of stone the st
of the last ten years. And when it is remembered w
created this group, an added interest is given to
Who threw so much expression into those figur
What well-known sculptor arranged with such arti
grace those speaking forms? Will any one believe
was the small hand of a girl that wrought the marb

and kindled the light within it?—a girl of dusky hue, mixed Indian and African, who not more than eight years ago sat down on the steps of the City Hall to eat the dry crackers with which alone her empty purse allowed her to satisfy her hunger; but as she sat and thought of her dead brother, of her homeless state, something caught her eye, the hunger of the stomach ceased, but the hunger of the soul began. That quiet statue of the good old Franklin had touched the electric spark, and kindled the latent genius which was enshrined within her, as her own group was in the marble, till her chisel brought it out. For weeks she haunted that spot and the State House, where she could see Washington and Webster. She asked questions, and found that such things were first made in clay. She got a lump of hard mud, shaped her some sticks, and, her heart divided between art and the terrible struggle for freedom, which had just received the seal of Col. Shaw's blood, she wrought out, from photographs and her own ideal, an admirable bust of him. This made the name of Edmonia Lewis known in Boston. The unknown waif on the steps of City Hall had, in a few short months, become an object of interest to a large circle of those most anxious about the great problem of the development of the colored race in their new position.

"We next hear of Edmonia in Rome, where her perseverance, industry, genius, and *naïveté* made her warm friends. Miss Charlotte Cushman and Miss Hosmer took great interest in her. Her studio was visited by all strangers, who looked upon the creations of this untaught maiden as marvellous. She modelled there 'The Freedwoman on First Hearing of her Liberty,' of which it is said, 'It tells with much eloquence a painful

story.' No one can deny that she has distinguishe herself in sculpture; not, perhaps, in the highest grad but in a most natural and pleasing form. Six mont ago the waif returned to her own country, to sit on again on the steps of the City Hall, just to recall t 'then,' and contrast it with the 'now.' 'Then,' hungr heart-weary, no plan for the future. 'Now,' the hung of the soul satisfied; freedom to do, to achieve, won h her own hand; friends gained; the world to admir She brought with her to this country a bust of 'our poet, said to be one of the best ever taken. It has bee proposed by some of Longfellow's friends to have it pu in marble, for Harvard. It would be a beautiful though that the author of 'Hiawatha' should be embalmed i stone by a descendant from Minnehaha. And certainl nothing can be more appropriate than the presentatio to Rev. Mr. Grimes, the untiring friend of his race, th indomitable worker, the earnest preacher, of this ra work, 'Forever Free,' uniting grace and sentiment, th offspring of an enthusiastic soul, who consecrates he genius to truth and beauty."

ANNA WHITNEY of Massachusetts has won an en viable place among women artists. Her native Stat has lately ordered of her a statue of Samuel Adams fo the national collection at Washington, of which "Th Boston Journal" thus speaks: —

"The statue of Samuel Adams by Miss Annie Whit ney has just been received from Italy, and is now o exhibition in the vestibule of the Boston Athenæum preliminary to its removal to Washington, it havin been accepted by the Commission. It is a work whic cannot fail to command almost universal admiratio The *pose* of the figure is simple, dignified, and manly He stands with folded arms, a figure full of power. Th

head and face are fine, expressive of the republican virtues which were the prominent traits of the character of Samuel Adams. The entire impression of the statue strongly reminds one of what John Adams said of him, 'that upon great occasions, when his deeper feelings were excited, he erected himself, or rather nature seemed to erect him, without the smallest symptom of affectation, into an upright dignity of figure and gesture which made a strong impression on spectators.'

"It borrows nothing from drapery: there is neither cloak nor mantle, only the small-clothes, the long waistcoat, and the straight-breasted, hood-skirted coat, which was the simple dress of the time. The hair is brushed back from the forehead, and tied in a queue behind. The first impression one gets of the statue is its grand simplicity, dignity, and power.

"It is mounted upon a plain pedestal, some changes in which are, however, yet to be made. It is inscribed on one side, 'Night is approaching. An immediate answer is expected. Both regiments or none. March 6, 1770;' and on the other, 'Presented by Massachusetts, 1876;' while it bears on the front in raised letters the single name, 'Samuel Adams.'

"As a whole, it is a worthy memorial of one of the noblest of Massachusetts' patriots, and one of the wisest of the friends of the Republic."

Other artists there are, some of whom are here briefly mentioned, though they deserve much more: SARAH E. FULLER, who is a fine engraver on wood also, and received a medal from the Vienna Exposition for her excellent work; ALICE DONLEVY, who has prepared an excellent elementary work on "Illumination," and is custodian of the Ladies' Art Association of New York, ever active and successful in many departments of art;

VINNIE REAM, who has been greatly blamed as well a highly praised as a sculptor, and doubtless deserves les censure for failures, and more praise for the really goo work the little woman has done and is still doing MARGARITTA WILLETTS HARRISON, whose crayon po traits are exceedingly fine, and who is a successf teacher of drawing in the public schools of Jersey Cit JOANNA QUINER, who never modelled till after she w forty, and then made excellent busts of Robert Ra toul, Frothingham the artist, and others, which wer commended in "The North American Review." biographical sketch of her by the writer of this volum may be found published in the "Historical Collections of the Essex Institute (vol. xii., part 1, January, 1874) She was a native of Beverly, Mass., born Aug. 27 1796; died in 1869, in Lynn, Mass. She was a woma worthy of this century; a friend to temperance, holding official position in the Order of Good Templars, and ever ready for any benevolent work. Miss A. R SAWYER of Boston is a crayon artist of more tha ordinary ability. Among her works which have becom famous are "The Empty Sleeve," "The Better Land," and "Only a Little Brook." SARAH RANSOM an SARAH F. AMES are artists of ability, worthy of fa more than this brief mention. But there really is spac only for one more name, and that a familiar one, th details of whose career have been often published, an may be found in "Eminent Women of the Age," an also in "Women Artists." That woman's name HARRIET HOSMER, whose fame will never die from h native land, while her merry pranks in Watertow Mass., her early home, are also remembered as an ea nest of the brave spirit which struggled for an educ tion in anatomy needful for a sculptor. She h

since made good use of all her knowledge. Gibson's pupil has sent forth from her studio in Rome statues that command universal admiration, and have made her name a household word. Such petrified inspirations as "Beatrice" and "Zenobia" are not easily forgotten. She is still in Rome, bravely working out her destiny as a sculptor and a woman. It was the writer's privilege to meet her at the Rockland House in 1868, on Nantasket Beach. She had that morning listened to my sermon from the words, "I shall be satisfied when I awake in Thy likeness;" in which, all unconscious of her presence, I had illustrated my theme by a reference to the struggles of artists and students, and the satisfaction of attainment after toil. A few days after I received a note from her, in which she wrote words of cheer for woman. Referring to the ordination of Rev. William Garrison Haskell at Marblehead, Mass., in which Rev. Olympia Brown and myself were to take part, she said, "On Monday I saw a notice of the ceremony which was to take place yesterday, and I only wished that circumstances had favored my being present; and, while reading, I could not but think what a country mine is for women! Here every woman has a chance, if she is bold enough to avail herself of it; and I am proud of every woman who is bold enough. I honor every woman who has strength enough to step out of the beaten path when she feels that her walk lies in another; strength enough to stand up to be laughed at, if necessary. That is a bitter pill we must all swallow in the beginning; but I regard these pills as tonics quite essential to one's mental salvation. That invigorator was administered to me very plentifully by some of my brother artists on my arrival in Rome: but when the learned doctors

changed their treatment, and declared that I did not do my own work, I felt that I must have made some progress in my art; otherwise they would not have been so ready to attribute that work to one of their own sex. You have the advantage there; for no one can say you do not preach your own sermons. But in a few more years it will not be thought strange that women should be preachers and sculptors, and every one who comes after us will have to bear fewer and fewer blows. Therefore I say, I honor all those who step boldly forward, and, in spite of ridicule and criticism, pave a broader way for the women of the next generation."

The work which Miss Hosmer has accomplished is simply marvellous. Her "Puck," "Sleeping Fawn," "Waking Fawn," and monuments to Benton and others, especially her bronze gates for Earl Brownlow, will long keep her memory green. Rev. R. B. Thurston writes thus: "Her studio in the Via Margutta is said to be itself a work of art, and the most beautiful in Rome, if not in Italy. The entrance is made attractive with flowers and birds. In the centre of the first room stands 'The Fountain of Siren.' Each room of the series contains some work of art, hanging baskets, and floral decorations. Her own apartment, in which she herself works, displays her early tastes in flowers and broken relics of art, with collections of minerals, drawings, and rare books. A lady writes for the use of this sketch: 'She superintends the work herself, and will wield the chisel more adroitly than any practised workman. In this she has the advantage; for many artists can only design, and ignore the practical working of their ideas, which, left to a mechanical taste, often leave us an inexpressible dissatisfaction, while admiring

the conception. . . . Miss Hosmer's genius is not limited to sculpture. There are those who believe, that, had she chosen the pursuit of letters, she would have excelled as much in literature as she does in art, — that she would have wielded the pen with as much skill and power as she does the chisel of the statuary. Evidences of this are found in her correspondence. She has published a beautiful poem, dedicated to Lady Maria Alford of England, and a well-written article in 'The Atlantic Monthly' on the 'Process of Sculpture,' perspicuous and philosophical in its treatment of the subject. In it she defends women artists against the impeachments of their jealous brothers."[1]

The chapter ends, but could not give the long list of those women who have manifested ability in art. The adoption of drawing as a public-school study will give us yet more artists from among the bright girls of the second century, to emulate the women of the first.

May Alcott, mentioned above, married M. Neriker, and died abroad, leaving an infant child.

Margaret Foley is more known by her wonderful statue of "Jeremiah," and later works of the sculptor's art in Italy, where she spent many years. She was spending the summer in the Tyrol with her friends, the daughters of William and Mary Howitt, and died suddenly there.

Within a short time a school has been established in New York, for teaching women the art of designing for carpet-weaving. Mrs. Florence E. Cory is the Principal, and Miss Florence E. Densmore, daughter of Dr. Anna D. French, is one of the instructors. The school is in successful operation.

The "Phrenological Journal" says: "MRS. FLORENCE E. CORY, of New York, is credited with receiving

[1] Eminent Women of the Age.

$4,000 a year for designs for carpets. She very aptly says that there is a wide field in this direction for the employment of woman's taste and skill. She makes designs for various houses in New York and Philadelphia, and is paid according to their value."

CHAPTER XI.

WOMEN LECTURERS.

ivermore — Anna E. Dickinson — Abby Kelley Foster — K. Churchill — Frances E. W. Harper — Sojourner Truth F. Eastman, &c.

ay she brighten all the world, so move the world's great heart,
bear in every generous thought and every deed her part,
would teach her soul aright, clip not its pinions strong,
ive them to God's open sky, in frequent flight and long."
"WOMAN," by MARY M. CHASE.

ye, and so do, as they that shall be judged by the law of liberty." —

Y A. LIVERMORE stands at the head of the omen lecturers of the world. In truth, there y of both sexes in our land who would not an instant to declare that no man can hold an as she can, and startle one with the combina- haracteristics as a speaker, that have been seen peakers of any land before. The weight of

her logic, the storehouse of facts displaying a m
lous memory, the sparkle of her humor, the power
pathos, the magic of her tones, her fearlessness, h
durance, her magnetic influence, all combine to
her, as a lecturer and woman, a marvel of the
This is the language of sober conviction, not of p
al preference. It is not eulogy nor panegyric run
but solemn truth; and a sense of devout thanks
for such a champion of truth dwells in many h
while the prayer goes up from East and West,
North and South, wherever true, cultured Chr
women dwell, "God bless and keep long in th
ture-field that advocate of right thinking and pur
ing, — Mary Ashton Livermore." She was born i
ton, Dec. 19, 1821; was early a teacher, having
a pupil also in the Charlestown Female Semi
taught afterwards as a governess at the South, t
a school at Duxbury, where she first met Rev. I
P. Livermore, her husband, and through his in
tions became a partaker in liberal religious view
afterward rendered efficient aid to the Universali
nomination, and to Christians generally, as ass
editor of his paper, "The New Covenant." "Th
dies' Repository" for January, 1868, contains a biog
ical sketch of this remarkable woman of the firs
tury, written by Rev. J. S. Dennis, who, after spe
of her faithful service in the war as an angel of
in camp and hospital, adds, "Through her skil
influence, mainly, ten Sanitary Fairs were inaugu
from which alone nearly half a million dollars
cleared." There is a sketch of her work in Brac
"Women of the Civil War;" but a full statement
industry and genius and influence has never yet
made. In the "Watchman and Reflector" of B

ared a sketch by Virginia F. Townsend (herself a
r of great ability), which, as a graphic picture of
great lecturer and her pleasant home surround-
has been warmly welcomed. It is entitled,—

NIGHT AT THE HOME OF MARY A. LIVERMORE.

Melrose!' shouted the conductor. I was out on
platform in a moment, with the rest of the human
ges staring curiously up and down the quaint old
, which strikes one at first sight as comfortably
g its ease and the world at large in a peaceful, Rip-
Winkle sort of atmosphere. Melrose, however, is
seven miles from Boston, and, despite the air of
e respectability with which it confronts a stranger,
come in for its share in the seasoning of Attic
and no doubt, get to the heart of it, is well tinc-
with heresies and radicalism. It was the late
noon of one of those June days Lowell sings
so felicitously, when I made my way through the
ws of the pleasant, dreamy old street to the home
s whose threshold I was now to pass for the first

soft, poetic sunshine was on leaves and flowers:
were hushes of winds among locusts and maples,
he sweet twitter of robins through the stillness,
I found myself at the house where I was to
the night. A quiet, unpretending New England
stood before me, finished up in brown, even to
linds, a veranda across the front, and June roses
very glee and riot of blossoming, — the extreme
icity of the whole in fine harmony with the old
and the shadowy street, even though the presid-
vinity here was the strong, earnest, intent soul of
A. Livermore. I may as well say at this point

that, measured by hours and interviews, we were
most strangers to each other. A brief meeting or t
a letter sent me when the heart of the writer wa
white heat with the work and the glory of the Chi
Sanitary Fair, comprised our personal acquaintance;
despite this fact, I was certain that hostess and g
would meet to-night not as strangers do. If one
not feel at home with the first glance at the house,
is certain to the moment he is across the threshold.

"The parlor which received me was a place to d
in for a day, with pictures and engravings, and p
brackets that gave color and grace and a certain
tic effect to the whole room, while that subtle cl
of a real home atmosphere brooded over all. I had
pected to find in Mrs. Livermore a good housekee
Indeed, come to think of it, I never knew a lite
woman, in the highest sense of the word, who did
prove herself in her own home a capable dom
'manager;' and, having been in more than one
these homes, I am, despite the traditional blue st
ing, entitled to speak *ex cathedrâ* on this matter.
own room, too, when I went into it, proved the
'pink essence' of order and comfort, with pictures
brackets again, and delicate little artistic tou
everywhere. I sat down by the window, too con
for any thing but watching the sunshine in the cl
and locust trees outside, and waited, but not
There was a rap at the door, — no soft, appealing fl
of fingers, but prompt, strong, decisive; and, ge
up, I confronted Mrs. Livermore. She has a tall,
nified, matronly presence, an earnest, intent, attra
face, with a smile that comes suddenly and break
the gravity with a sweet archness, with a voice fu
a clear, ringing helpfulness and decision: and the

you see of her the more you grow into a sense of her reserve force and her wonderful magnetic power, and comprehend what a shrewd physician meant when he said, 'The Lord made you up, Mrs. Livermore, to do a big job of work in this world.' 'I should have come to you at once,' she said, with her cordial warmth of speech and manner; 'but my husband's congregation at Hingham gave us a reception yesterday, and this morning I was obliged to take the six-o'clock train into Boston, to see to the getting out of the paper; so, when I learned you were coming, I primed myself with a couple of hours' sleep.' We took our supper alone together that night. A silver goblet stood at my plate; and when I had taken my first draught Mrs. Livermore remarked, 'That goblet was given me by the soldiers at the Chicago Sanitary Fair.' Perhaps I was unusually thirsty that night: at any rate, it seemed to me, as I drained the goblet, that no water had ever tasted so sweet. The silver was simple enough, with its chasing and Latin inscriptions: but it spoke to me of weary journeys through days and nights in 'mud-spankers,' over the wide, lonely plains of the North-west; of burdens under which a strong man might well have faltered, together with calm, unflinching courage; of wounded men in dreary hospitals, starting at the sound of the clear, helpful voice, and glancing up with tearful joy as that woman's shadow fell into their pain and loneliness.

"Before we had finished our supper, Mr. Livermore entered, — a fine-looking, rather portly gentleman, who evidently has a relish for a joke, and a profound faith in looking on the brightest side of things. He reminded me of some jolly English squire, who would enjoy riding to cover in the dew and sunshine of an

autumn morning, and spurring on horse and hound to the chase with the bravest; but he is in reality the pastor of a Universalist church at Hingham. 'We exchange works sometimes,' said his wife, with a laugh. 'When there is a high pressure of business on me, he obligingly spares me the trouble of writing an editorial; and, in turn, I occasionally preach for him.' Despite the appalling fact that his wife is an editor, a lecturer, an occasional preacher, and a leader in the Woman's Rights movement, nobody seeing them half an hour together could doubt that the Hingham pastor was a proud and happy husband.

"After supper we went over the house; and Mrs. Livermore took me into her sanctum, a quiet little nook, and as orderly as Sir Walter Scott's library at Abbotsford. From the back windows, the idyl of Mrs. Livermore's home burst suddenly upon me in the shape of 'Crystal Lake,' a delicious little sheet of water on whose shores her house stands. It was just at sunset, and the winds were out, and there was a very dazzle of silver waves along the banks, as I first caught sight of the little lake between its low-lying shores. Here, too, lay a dainty little row-boat, just fitted for the fairy stream it was to navigate.

"But the cream of the evening was yet to come. At last we were quietly settled down in Mrs. Livermore's own room, for the 'talk' we had been so long promising ourselves. It was a talk, which, following no law, glanced all over Mrs. Livermore's life. The stately matron was again a child, with Copp's Hill Cemetery for her playground, and without a fear of the quiet sleepers under her riotous sport. She drew herself a wild, impetuous, overflowing 'tomboy' of a girl, brimming with fun and mischief; the strong, native,

hungry greed of knowledge, with her swift scorn of sophistries, but with the warm, generous heart, a little steadied with the gathering years, as swift and helpful now as in those old days when it danced in Copp's burying-ground, and was the champion of all the poor neglected children.

"'When we were married,' said Mrs. Livermore with that humor whose current plays and sparkles through all the earnestness of her talk, 'our capital consisted of books. I did all my own work. I cut and made my husband's coats and pants. There is no kind of housework with which I am not familiar. I defy anybody to rival me in that line. My drawers, my closets, my whole house, are always free for inspection.'

"It is marvellous, when you come to think of it, the amount of mental and physical strain which this woman manages to undergo. There is the constant wear and tear of nerve and brain. For three weeks at a time, during the lecture season, she assures me she has not slept on a bed, except such poor substitutes of one as lounges on cars and steamboats afford. Even during the summer her engagements are so numerous that the evening I passed with her was the solitary one she could command for the ensuing month. She was to speak in a few days in Clinton, N.Y., and to lecture before the graduating class of the divinity school in Canton; this being the first time in the history of American institutions that such an honor has been awarded to a woman. Add to this her constant reading, her duties as chief editress of the 'Woman's Journal,' the letters that must be answered, the ocean of manuscripts that must be waded through. One cannot help sympathizing with the sentiment of the distich

and now in a panic they rushed among the passengers, shouting, 'Boat's afire! She will go like tinder in fifteen minutes.' Of course a terrible scene ensued. In the gale and in the darkness, with the river at flood-tide, the cry of the crew was only too true,—the steamer was actually on fire. The men were white with fear; the women shrieked and fainted, the children sobbed. In the midst of all this clamor one woman stood quite calm. 'I was unconscious,' said Mrs. Livermore, 'of a thrill of fear. I had a solemn conviction that I should not be drowned.' She quietly disengaged herself from her heaviest wrappings, in case the worst should come. A remark which she had heard a little while before came back in that moment of peril. 'Whoever falls into the Missouri will not only be drowned, but buried.' She looked at the dark, swollen mass of waters, and resolved that, God helping her, if she found herself in the midst, even then she would not despair, she would not lose her presence of mind, but hold herself up as best she could, and not go down to be buried in the mud of the Missouri.

"But that wonderful courage was not put to the last test: the fire was extinguished, the steamer outrode the gale, and, when it reached the shore, the men gathered with loud praises about the woman who had carried herself so bravely through the peril.

"But for her, she went straight to the hall, and lectured to a crowd that evening. That night, however, at the hotel, Mrs. Livermore sprang up seven times from her sleep into the middle of her chamber, crying out with terror that the boat was on fire.

"Amid our talk there, shine two sentences of my hostess which have come back to me so often, and which seem two such clear crystals of truth, that I

A sketch of her by Mrs. Stanton, in the "Eminent Women of the Age," will afford a better opportunity to judge of her efforts and success than this chapter can allow. Space must be found for this tribute, by Mrs. Stanton, to her nobleness of soul and life: "While so many truly great women, of other times and countries, have marred their fair names, and thrown suspicion on their sex by vices and follies, this noble girl, through all temptations and discouragements, has maintained a purity, dignity, and moral probity of character, that reflect honor on herself and glory on her whole sex."

She was born in Philadelphia, Oct. 28, 1842. Both parents were Quakers, of refinement and cultivation, earnest in their advocacy of freedom, and rigid adherents to the Orthodox Friends. They sought to train Anna aright, and to curb her indomitable will,—through the triumph of which, Mrs. Stanton says, "we boast to-day that the most popular American orator is a woman."

"During all her school-days she read, with the greatest avidity, every book that she could obtain. Newspapers, speeches, tracts, history, biography, poetry, novels, and fairy-tales were all alike read and relished. For weeks and months together, her average hours for sleep were not five in the twenty-four. She would often read until one o'clock in the morning, and then seize her school-books and learn her lessons for the next day. She did not study her lessons; for, with her retentive memory, what she read once was hers forever. The rhymes and compositions she wrote in her young days bear evident marks of genius. When fourteen years old, she published an article headed 'Slavery,' in the 'Liberator.' She early determined that she would

As well ask if Joan of Arc drew her inspiratio
the warriors of her day. . . . Her heroic cour
domitable will, brilliant imagination, religious e
ness, and prophetic forecast gave her an utteran
no man's thought could paint or inspire."[1]

Within a short time Miss Dickinson has cho
stage, in place of the platform, and has appe
several cities as Anne Boleyn, in the play called
Crown of Thorns," written by herself. She ha
ten other plays, and will probably make for he
unique place in the histrionic ranks. Many reg
change from the rostrum to the boards, while
think she will add new laurels to those alread
The matter is yet undecided; but she will alw
best known as a lecturer, whose oratory was r
lous, and whom the whole country delighted to

ELIZABETH K. CHURCHILL is one of the le
who entered the field to speak first on temp
and has found an opportunity to plead for wom
frage, and various branches of moral reform, w
quence and power. She has a clear voice; s
remarks are pungent with wit at times, and
logical, and abounding in facts and illustrations
home is in Providence, R.I., where she wrote s
her attractive little volumes. She is an active m
of the board of directors in the Association
Advancement of Women; and in 1876 was ch
of the Committee on Industrial Education, pre
to the Congress a fine paper as her report.

EDNAH D. CHENEY, now of Boston, Mass.,
known as a lecturer on various themes connect
art and literature. Adding, to the culture o
years of study, the finish of foreign travel and

[1] Eminent Women of the Age.

ABBA G. WOOLSON, who is mentioned elsewhere, ectures with great eloquence and logical power on eformatory subjects.

CAROLINE E. HASTINGS, a physician, lectured in Boston during September, 1874, on various physiologi-al matters, illustrating her remarks with charts, mani-ins, and models, very successfully.

ANNA DENSMORE FRENCH, M.D., of New York, did he same in Jersey City and elsewhere. The writer eard her in the former city, and could but wish that very intelligent woman in America could listen to her ucid explanations of the anatomy of the human body, nd her sensible remarks on the hygienic conditions and aws which appertain to "a sound mind in a sound ody."

ELIZABETH A. KINGSBURY, besides being a poetical ontributor to "The Woman's Journal" and other apers, has lectured acceptably on "The Hercules of he Nineteenth Century," "A Beautiful Woman," and The Law of Compensation."

Mrs. LYMAN (the wife of Prof. Walter C. Lyman) as lectured with success on "Nervous Diseases." The ress says the lecture was highly interesting and instruc-ive.

ELIZABETH STUART PHELPS (elsewhere mentioned) ectured on "Representative Modern Fiction" in Bos-on University.

Mrs. BENTON, late of the Mt. Lebanon Mission in Syria, Asia, lectures on the customs of life in that far-off land with great success. An editor says, "Mrs. Benton told the story of twenty years' life in the Holy Land, in the course of which occurred the Druse insur-rection of 1860. The story of a missionary's trials and dangers, his successes and pleasures, are rarely told

more spicily than by Mrs. Benton. She did just what she promised to do; making her hearers see the people of whom she spoke, in all the peculiarities of their dress, language, and customs."

MARY S. CLARK, who has been a teacher in the employ of the Methodist mission in Mississippi, has lectured in Richmond, Ind., and elsewhere, on political themes.

LAURA DE FORCE GORDON is mentioned among Western women as a good lecturer on "The Woman Question from a Religious Standpoint." She is regarded as a fine writer and speaker.

HULDA B. LOUD of Abington, Mass., has proved herself a valuable helper in reform by her eloquent lectures. A Berkshire paper speaks of her style as original and forcible, and calculated to draw the careful attention of the audience. A Greenfield paper says of her, "Miss Loud has oratorical ability, a pure, clear voice, modest manner, earnest and convincing presence. Her language was finished, and free from bombast and trivialities. With more experience she will distinguish herself as one of the most earnest and effective speakers among the advocates of the great cause of woman's enfranchisement."

ANNIE WITTENMEYER (elsewhere mentioned) lectures on "Woman's Work in the Christian Church," and Mrs. VAN COTT, the evangelist (elsewhere mentioned), on "The Winecup and the Altar." LIZZIE BOYNTON HARBERT is a vigorous and acceptable lecturer on "Woman Suffrage." Her home is in Iowa, where she was married Nov. 18, 1870; at which time one of the Indianapolis papers said, after a graphic notice of the brilliant ceremony, "In common with other ladies prominently before the public, she has been

adjudged as one of those 'dreadful strong-minded females,' too anxious for suffrage and office to care any thing about matrimony, or that domestic heaven which true women are supposed to love above all things else. But a woman more refined, with a gentler heart, or tastes and loves more domestic, than this same gifted girl, does not live. Her writings, through all of which is a pervading sense of soul, and graceful charm of tenderness, bear witness to this; and her position in social circles, where she has ever been one of society's queens, attests it. Added to this is her well-known reputation to make and bake more and better kinds of bread and cake than any girl in the Hoosier State."

MIRIAM M. COLE is one of the most graceful writers and lecturers on woman suffrage in the West. Cultured and eloquent, pleasing in manner and convincing in matter, she is a valuable addition to any corps of speakers or writers. She is of New England birth, and now resides in a lovely home in western Ohio, with a husband who believes in woman's rights, and to whom Mrs. Burleigh referred with compliment in her article on Mrs. Cole as one of the "people worth knowing."[1]

H. M. TRACY CUTLER (elsewhere mentioned) is a noble woman and welcome lecturer. The Grimke sisters (Angelina and Sarah) and Abby Kelly Foster are to be named among the most weighty lecturers on reform.

LILY PECKHAM, sweet girl lecturer and preacher, has gone to the land of light and peace, leaving a tender, blessed memory.

MARTHA A. STETSON is thus mentioned as a woman orator in "The Woman's Journal," by a Washington correspondent: "Dignified and commanding in appear-

[1] Woman's Journal, Dec. 31, 1870, Vol. I., No. 52.

ance, this eloquent woman for more than an hour discoursed to her audience concerning the 'Soul and Biographers of Robert Burns,' interspersing her lecture with apt recitations, which she executed in an admirable manner. All were delighted and charmed." The lecturer is said to be of Massachusetts origin.

FRANCES E. W. HARPER is one of the most eloquent women lecturers in the country. As one listens to her clear, plaintive, melodious voice, and follows the flow of her musical speech in her logical presentation of truth, he can but be charmed with her oratory and rhetoric, and forgets that she is of the race once enslaved in our land. She is one of the colored women of whom white women may be proud, and to whom the abolitionists can point and declare that a race which could show such women never ought to have been held in bondage. She lectures on temperance, equal rights, and religious themes, and has shown herself able in the use of the pen.

MARIA MITCHELL has lectured at Swarthmore College and elsewhere on astronomical subjects. "The Anti-slavery Standard" in 1870 spoke highly of her lecture on "The Great Bear," and added the hope that her course of lectures at Swarthmore would "prove the initiative to a broad and developed field for the exercise of her talents, and the diffusion of her astronomical knowledge."

Among those who have lectured on the woman question, may be mentioned DORA V. STODDARD of Massachusetts, a young woman who was termed earnest and pleasing in speech, by the local press. "The Woman's Journal"[1] thus refers to another woman lecturer: "Miss S. E. STRICKLAND of Vineland, N.J.,

[1] Of Aug. 12, 1871.

excellent impression as a lyceum lecturer last
Wherever she spoke she was received with
sm, and made many warm friends. She is a
of education, of industry, and of ideas. She
xtempore with clearness and vigor, and enlivens
ects with a rich fund of anecdotes, pungent hu-
d scathing sarcasm. Her lectures hitherto have
'The Failing Health of American Women,'
hy I Want to Vote.' She has just completed a
ture, entitled, 'What a Woman can Do.' By
e is a Massachusetts women, and for a number
was a teacher in the schools at Springfield and
lge, and afterwards at Newark, N. J. For
years she has been a practical farmer at Vine-
owing fruits and vegetables on her own farm
labor of her own hands. She can tell what a
can do if anybody can. Lyceum committees
sure of satisfaction, when Miss Strickland
on their platforms." This notice is printed in
a deserved tribute to the memory of one who
e passed to the other life.

blind woman speaker, "Mrs. S. H. DeKroyft,
ly known as 'The Blind Authoress,' is of the
generation from the distinguished Quaker,
Aldrich, who came to this country in 1630, with
ny of his persecuted people.

. DeKroyft, the eldest daughter of Obed Aldrich,
n a little west of the city of Rochester, hard by
uresque and famous cataract known as Genesee
When she was but thirteen years of age her
ecame involved by indorsing for a friend, and
gan with her the stern battle of life.

the early age of fifteen years she conceived the
obtaining that higher education for which her

soul thirsted by teaching winters, and attendin
Lima Seminary summers. In this way she toile
seven years, mastered two foreign languages, comp
Davies' mathematical course; and familiarized h
with nearly the whole circle of modern science.

"Soon after leaving school, Mrs. De Kroyft was
ried to a young physician of Rochester, who, injur
a fall from a carriage, died on the evening of
wedding-day. And then not quite a month afte
awoke to find that the sun, moon, and stars had in
gone down upon her young life to rise no more.
the ideal creations and plots of the romancist are
quently surpassed by the startling phenomena of
life. Bruised but not broken by the double blo
misfortune, Mrs. DeKroyft's courage soon shaped
into the resolute purpose of making her educ
serve her. Finding at the institution for the blin
New York the means of writing, her eloquent pro
tions were not long making their way into the p
In 1850 her first work, 'A Place in Thy Memory,'
published; This fairly introduced her to the lite
world; and to quote her own words, 'using i
spending money,' she has visited almost every civi
portion of this continent. Shortly after the pub
tion of her work, leaving New York for Washin
Mrs. DeKroyft bore with her letters from many of
most distinguished citizens, to such men as Henry
Senator Houston, Sir Henry Bulwer, Senator Hale
others. Her departure was signalized by the most
tering notices from the leading metropolitan jour
and while at the Capitol such ladies as Mrs. Ex-P
dent Madison, Mrs. Gen. Hamilton, Mrs. Commo
Shubric, Mrs. Gen. Ashley, late Mrs. John J. Cri
den, &c., honored her with their friendship; and

Washington for Charleston in the latter part of the same winter, Pres. Taylor, in a letter to Mrs. DeKroyft introducing her to his friends in the South, said, —

"'You are recommended to them by every circumstance which can add interest to misfortune; and I gladly bespeak for you the friendly offices of the proverbially generous and hospitable community which you propose to visit. The members of my family join me in best wishes for a pleasant journey.'

"Since that time Mrs. DeKroyft has been almost constantly travelling, everywhere holding communion with the ablest and best minds of the age, and beside thus growing in knowledge and culture herself, she has achieved by her labors one of the noblest and most self-sacrificing life-works possible to conceive. Moreover, devoting her leisure to study, she has even learned Latin through the eyes of an amanuensis, and listened to Cicero's orations in their lofty original; "husked" thousands of books through the eyes of others, written volumes yet unpublished; and now, on her entrance upon the rostrum, she has won for her oratorical powers golden opinion that the most practised might envy."

Not a few of those who are mentioned among the women preachers, OLYMPIA BROWN, PHEBE A. HANAFORD, MARY H. GRAVES, and others, are lecturers also. Mrs. Brown has a fine lecture on "Kansas," and her experience there as a speaker. Mrs. Hanaford has a lecture on "The Woman in White; or, Margaret Fuller as a Woman, a Writer, and a Power," also a lecture on "Women Soldiers;" one on opportunities and possibilities, entitled "Come and See;" and on various reformatory themes. Women known among reformers and as journalists also lecture. Mrs Julia Ward Howe lectures on literary and philosophic themes, and for

CHAPTER XII.

WOMEN REFORMERS.

Anti-Slavery and Temperance Workers — Elizabeth Cady Stanton — Lucy Stone — Lucretia Mott — Frances Dana Gage — Susan B. Anthony — Frances E. Willard, and others.

"O Esther! Ruth! cried Minta: after all,
'Tis work we love, and work we long to do,
But always better work and better still:
Is not that right ambition? The good God,
Letting us labor, makes us like himself,
Creator, glad in his accomplished work,
Ever beginning, perfect evermore."

LUCY LARCOM'S *Idyl of Work.*

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." — GAL. iii. 28.

REFORM, as a verb, expresses noble and generous action; as a noun, a mighty and glorious work. The word has been as a bugle-call, as a morning *reveillé*. Wilberforce and Clarkson and Fowell Buxton heard it; and the emancipation of slavery in the British dominions was the response. Garrison and Phillips and Whittier, Lovejoy and Tenney and Theodore Parker, heard it; and with mortal or immortal eyes they

now see the triumph of freedom. But, as the British reformers were not alone, neither were the American reformers without the help of their women relatives and friends in this first century of the American Republic, which witnessed the removal of slavery from the land. And to the latest hour of this nation's being will the anti-slavery reformers be venerated for their self-sacrifice and zeal "when days were dark, and friends were few." Elizabeth Heyrick was the first in England to publish a protest against slavery. The women of America were not far behind the men in protesting against what John Wesley termed "the sum of all villanies." Among the earliest of these was LYDIA MARIA CHILD, whose pen was fervid in its portrayal of the vice and crime of slavery. Higginson's interesting biographical sketch [1] of this revered woman, whom Whittier apostrophized in the words, "O woman greatly loved!" is sufficient to afford all needful knowledge at present of her personally, and can be readily found. It shows that her "Appeal for that Class of Americans called Africans" was at once the cause of her ostracism and her fame. She was contemptuously set aside as an author at the South: she became honored as a reformer at the North. Among the early abolitionists she has a foremost place; and, if her pen would but record her reminiscences of those days, it would command an army of readers. Her book was the first anti-slavery volume which appeared in America; and Mr. Higginson says, "It had more formative influence on my mind, in that direction, than any other."

"Undaunted, and perhaps stimulated by opposition, Mrs. Child followed up her self-appointed task. During the next year she published the 'Oasis,' a sort of anti-

[1] "Eminent Women of the Age," p. 38.

slavery annual, — the precursor of Mrs. Chapman's 'Liberty Bell' of later years. She also published, about the same time, an 'Anti-Slavery Catechism,' and a small book called 'Authentic Anecdotes of American Slavery.' Mrs. Child also edited the Anti-Slavery Almanac, and in various ways used her pen vigorously in this reform. She is acknowledged as one of the inspiring workers. Her sympathy with John Brown, and her letter to Gov. Wise in his behalf, will bear witness to her spirit as a reformer. She is still enlisted in moral reform, and believes in woman's suffrage with all her heart, though she is not among the speakers in its behalf. She should have been mentioned in the chapter on literary women, for she is a woman worker in the paths of literature, more perhaps than anywhere else. Her "Letters from New York," her "Philothea," her three volumes of "The Progress of Religious Ideas through Successive Ages," her "Autumnal Leaves," and the juvenile works which she wrote or edited, the "Girls' Own Book" among them; and her novels, "Hobomok" and "The Rebels," her "Frugal Housewife," — all these books prove how busy have been her brain and pen, and that she deserves a place among philanthropists, literary women, and reformers. The writer of this book feels deeply indebted to her for the uplifting influence of her "Letters from New York," in early days; and, while remembering a delightful though brief visit to her in Wayland, Mass., adopts Col. Higginson's words: "No rural retirement can hide her from the prayers of those who were ready to perish when they first knew her; and the love of those whose lives she has enriched from childhood will follow her fading eyes as they look toward sunset, and, after her departing, will keep her memory green."

ABBY KELLEY FOSTER is one of the noble reformers of our first century; and her name will live evermore as a lecturer whose pioneer work other women love to acknowledge. Mr. May says she "performed for years an incredible amount of labor. Her manner of speaking, in her best days, was singularly effective. Her knowledge of the subject was complete, her facts were pertinent, her arguments forcible, her criticisms were keen, her condemnation was terrible. Few of our agents, of either sex, did more work while her strength lasted, or did it better."[1] Mrs. Stanton speaks of her thus: "Abby Kelley, a young Quakeress, made her first appearance on the anti-slavery platform. She was a tall, fine-looking girl, with a large, well-shaped head, regular features, dark hair, blue eyes, and a sweet, expressive countenance. She was a person of clear moral perceptions, and deep feeling. She spoke extemporaneously, always well, at times with great eloquence and power. . . . For a period of thirty years Abby Kelley has spoken on the subject of slavery. She has travelled up and down the length and breadth of this land, — alike in winter's cold and summer's heat, 'mid scorn, ridicule, violence, and mobs, suffering all kinds of persecution, — still speaking, whenever and wherever she gained audience, in the open air, in schoolhouse, barn, depot, church, or public hall, on week-day or Sunday, as she found opportunity. 1845 she married Stephen S. Foster; and, soon after, they purchased a farm in Worcester, Mass., where, with an only daughter, she has lived several years in retirement. Having lost her voice by constant and severe use, she gave up lecturing while still in her prime."[2] Since

[1] Recollections of the Anti-Slavery Conflict.
[2] Eminent Women of the Age.

Mrs. Stanton wrote thus, the daughter has been graduated from Vassar College, and the parents have been persecuted for their noble adhesion to republican ideas, and their refusal to submit to "taxation without representation." Had Mrs. Foster lived in the days of martyrdom, she would doubtless have been burnt at the stake: as it is, the martyr spirit she has exhibited will crown her among American women when their right to the ballot is conceded.

SARAH and ANGELINA GRIMKÉ were the daughters of a slaveholder, but freed the slaves when they became theirs, in 1836, and came North to lecture on the evils of slavery. They were Quakers, and the younger was a natural orator. In 1838 Angelina married Theodore D. Weld; and they resided in New Jersey, and afterwards in Hyde Park, Mass., for many years. Both were ready writers, and wrote for the press on woman's rights and slavery. Angelina became the mother of one daughter and two sons. The daughter married a clergyman, after having been an efficient aid in the "Woman's Journal" office.

ABIGAIL HOPPER GIBBONS, the daughter of the benevolent Isaac T. Hopper (whose memoir was written by Mrs. L. M. Child), was one of the early reformers. Mrs. Stanton says of her, "Though early married, and the mother of several children, her life has been one of constant activity and self-denial for the public good. Those who know her best can testify to her many acts of benevolence and mercy, working alike for the unhappy slave, the unfortunate of her own sex, the children on Randall's Island, and the suffering soldiers in our late war."

MARY GREW of Philadelphia, was "for thirty years one of the ablest and most faithful workers both in

the anti-slavery and woman's-rights cause. . . . The women who devoted themselves to the anti-slavery cause in the early days endured the double odium of being abolitionists, and 'women out of their sphere.' . . . A clerical appeal was issued, and sent to all the clergymen in New England, calling on them to denounce in their pulpits this unwomanly and unchristian proceeding. Sermons were preached portraying in the darkest colors the fearful results to the Church, the State, and the home, in thus encouraging women to enter public life. It was the opposition of the clergy to woman's speaking and voting in their meetings, that occasioned the first division in 'The American Anti-Slavery Society.'" When the abolitionists met in the World's Convention in London, in 1840, the women delegates from Massachusetts and Pennsylvania were denied a place. The delegation consisted of LUCRETIA MOTT, MARY GREW, ABBY KIMBER, ELIZABETH NEALE, SARAH PUGH, from Pennsylvania; EMILY WINSLOW, ABBY SOUTHWICK, and ANNE GREENE PHILLIPS, of Massachusetts,—all worthy women of the first century, ostracized on that occasion for no fault of theirs, but because the Almighty chose that they should be his daughters rather than his sons.

Mrs. Stanton says of Mrs. Phillips, "She had just returned from her bridal tour on the Continent, and was in the zenith of her beauty. She had a profusion of dark-brown hair, large, loving blue eyes, and regular features. She was tall, graceful, and talked with great fluency and force. Her whole soul seemed to be in the pending issue. As we were about to enter the Convention, she laid her hand most emphatically on her husband's shoulder, and said, 'Now, Wendell, don't be simmy-sammy to-day, but brave as a lion;'

he obeyed the injunction." LUCRETIA MOTT is ured by Mrs. Stanton in graceful manner among "Eminent Women;" and the readers of this vol- are urged to read her sketch, and the autobiograph- statements of Mrs. Mott herself. The two pioneer ien met in London, and at once became friends for a ime, as well as co-workers in every reform. Though ost eighty-four, the voice of the saintly Lucretia t was gladly heard at the Woman's Congress held t. George's Hall in October, 1876. Place must be d here for her own "testimony" in regard to the k to which she has nobly devoted her life. "The qual condition of women in society early impressed mind. Learning, while at school, that the charge the education of girls was the same as that for boys, that, when they became teachers, women received half as much as men for their services, — the injus- of this was so apparent, that I early resolved to m for myself all that an impartial Creator had towed. At twenty-five years of age, surrounded h a little family and many cares, I felt called to a e public life of devotion to duty, and engaged in ministry in our society, receiving every encourage- nt from those in authority. . . . The temperance rm early engaged my attention; and for more than nty years I have practised total abstinence from all xicating drinks. The cause of peace has had a e of my efforts, leading to the ultra non-resistance und, — that no Christian can consistently uphold actively engage in and support a government based he sword, or relying on that as an ultimate resort. e oppression of the working classes by existing nopolies, and the lowness of wages, often engaged attention; and I have held many meetings with

them, and heard their appeals with compassion, and a great desire for a radical change in the system which makes the rich richer and the poor poorer. The various associations and communities tending to a greater equality of condition have had from me a hearty God-speed. But the millions of down-trodden slaves in our land being the greatest sufferers, the most oppressed class, I have felt bound to plead their cause, in season and out of season, to endeavor to put my soul in their souls' stead, and to aid, all in my power, in every right effort for their immediate emancipation. This duty was impressed upon me at the time I consecrated myself to that gospel which anoints 'to preach deliverance to the captives,' to 'set at liberty them that are bruised.' . . . I have travelled thousands of miles in this country, holding meetings in some of the slave States, have been in the midst of mobs and violence, and have shared abundantly in the odium attached to the name of an uncompromising abolitionist, as well as partaken richly of the sweet return of peace attendant on those who would undo the heavy burdens, and let the oppressed go free, and break every yoke. In 1840 a World's Anti-Slavery Convention was called in London. Women from Boston, New York, and Philadelphia were delegates to that convention. I was one of the number; but, on our arrival in England, our credentials were not accepted because we were women. We were, however, treated with great courtesy and attention as strangers; and, as women, were admitted to chosen seats as spectators and listeners, while our right of membership was denied: we were voted out. This brought the woman question more into view; and an increase of interest in the subject has been the result. In this work, too, I have engaged heart and

Dio Lewis's school of girls in Lexington, Mass. She resided for several years in a beautiful home in West Newton, Mass., but is now in California, from whence she writes occasionally for the "Woman's Journal," and where she is still ready for the grand work of reforming the world.

FRANCES DANA GAGE deserved to be mentioned among literary women and in the chapter also on women poets; but her noblest efforts have been in the ranks of the reformers, and here the meed of praise so richly due shall be accorded. She was born Oct. 12, 1808, in Marietta, O. Her father, Joseph Barker, was from New Hampshire, — a Western pioneer. Through her mother, Elizabeth Dana, she was allied to the distinguished Massachusetts families of Dana and Bancroft. "Her father was a farmer and cooper; and the duties of a farmer's daughter in a new country were all cheerfully and easily disposed of by her. She assisted her father in making barrels; and I have heard her often tell, that, as she would roll out a well-made barrel, her father would pat her on the head, and say, 'Ah, Fanny, you should have been a boy!' . . . At the age of twenty-one she married James L. Gage, a lawyer of McConnellsville, O."

She became the mother of eight children; and yet, with all her domestic labors, she found time to read, write for leading journals, and often to speak also, on temperance, slavery, and woman's rights. She shared the persecutions which reformers know. "In 1853 she removed to St. Louis. Those who fought the anti-slavery battle in Massachusetts cannot realize the danger of such a warfare in a slave-holding State. With her usual frank utterances of opinions, she was soon branded as an abolitionist, her articles excluded

rom the journals, and she from 'good society,' with aily threats of violence to her person, and the destruc- ion of her property. Owing to her husband's ill ealth and failure in business, she took the part of ssistant editor of an agricultural paper in Columbus,).; but as the breaking out of the war soon destroyed he circulation of the paper, and four of her sons had one into the army, her thoughts turned to the scenes f conflict in the Southern States. The 'suffering reedmen' and the 'boys in blue' appealed alike to her oving heart for kindness and help; and, without ppointment or salary, she went to Port Royal in 1862. She remained in Beaufort, Paris, and Fernandina, thirteen months, ministering alike to the soldiers and freedmen, as opportunity offered. Pages might be written on the heroism of Mrs. Gage and her daughter Mary during this period. Oppressed with the magni- tude of the work to be accomplished there, she re- turned North to give her experiences acquired among the freedmen, hoping to rouse others, younger and stronger than herself, to go down and teach those neglected people the A B C of learning and social life. During this year she travelled through many of the Northern States, speaking nearly every evening to soldiers' aid societies. She worked without pay, only aking enough to defray her expenses. When the ummer days made lecturing impossible, she went as an nsalaried agent of the Sanitary Commission down the Mississippi to Memphis, Vicksburg, and Natchez. In he month of September she was overturned in a arriage at Galesburg, Ill., which crippled her for that ear. As soon as she recovered she was employed and ell paid by various temperance organizations to lec- ure for that cause; and she was thus occupied, when

her plans for future activity and usefulness were suddenly terminated by a stroke of paralysis, in August, 1867." From this illness she has largely recovered, but will probably enter no more into public life as a speaker.

"Under the *nom de plume* of 'Aunt Fanny,' Mrs. Gage has written many beautiful stories for children, stanzas, and sketches of social life. She was an early contributor to the 'Saturday Visitor,' edited by Jane G. Swisshelm, and has lately written for 'The New York Independent.' A volume of poems and a temperance tale, 'Elsie Magoon,' are the last of her published works. By her own efforts, Mrs. Gage has accumulated enough to secure to herself and her children a pleasant home for her old age." [1]

ABBY HUTCHINSON PATTON. — "Among the representative women of the nineteenth century," says Mrs. Stanton, "Abby Hutchinson deserves a passing notice. She was born in Milford, N.H., one of a large family of children. Early in the anti-slavery cause, she with four brothers began to sing in the conventions. In all those stormy days of mob violence, the Hutchinson family was the one harmonizing element. Like oil on the troubled waters, their sweet songs would soothe to silence those savages whom neither appeal nor defiance could awe. Abby made her first appearance in public at an early age. Anti-slavery, woman's rights, temperance, peace, and democracy have been her themes; singing alike in the Old World and the New. To farmers on New England's granite hills, to pioneers on the far-off prairies, to merchant princes in crowded cities, and to kings, queens, and nobles in palaces and courts, have those girlish lips sung the republican

[1] Eminent Women of the Age, p. 385.

country, — a question which is not only who the next candidate for president shall be, but what shall be the policy of the government for the next four years.

"So great is the interest felt in it, that men of all grades, from all parts of the Union, have left, the scholar his books, the clergyman his pulpit, the merchant his counter, the lawyer his office, and the busiest man his business, to cast his vote, or to be heard and felt at Cincinnati.

"The interest transcends every merely personal thing. When the selection is made, and the kind of government we are to have during the next four years is indicated, every man holds his vote ready to help settle the question. He may be learned or ignorant, wise or foolish, drunken or sober: the beggar at the gate, and the thief out of jail, every man of them has his vote. But for you, every woman of you, the dog on your rug, or the cat in your corner, has as much political power as you have. Never forget it. And when the country is shaken, as it will be for months to come, over the issue, never forget that this law-making power settles every interest of yours. It settles, from the crown of your head to the sole of your feet, every personal right. It settles your relation to and right in your child. You earn or inherit a dollar; and this same power decides how much of it shall be yours, and how much it will itself take or dispose of for its own use. Oh, women, the one subjugated class in this great country, the only adult people who are ruled over! pray for a baptism of fire to reveal to you the depth of the humiliation, the degradation, and the unspeakable loss which comes of your unequal position."

CAROLINE H. DALL of Boston has done brave service

as a reformer, by her voice and pen. She is a Boston woman, highly educated, and an able writer. Mrs. Stanton calls her "a close student," and "an encyclopædia of historical facts and statistics."

She has published several books on woman in various relations; and her book "The College, the Market, and the Court," dedicated to Lucretia Mott, is a most valuable work for reference, and was called by a New York reviewer "the most eloquent and forcible statement of the woman's question which has been made." She may be mentioned again, as a good worker in other directions.

C. I. H. NICHOLS, a native of Vermont, resided "in Kansas though all the troubles in that State; and to her influence, in a measure, is due its liberal laws for woman. She was in the first constitutional convention, and pressed woman's claims on its consideration. Mrs. Nichols is an able writer and speaker, and is as thoroughly conversant with the laws of her State as any judge or lawyer in it; and she has taken a prominent part in all reforms for the last twenty years." [1]

SUSAN B. ANTHONY, according to Mrs. Stanton, "was born at the foot of the Green Mountains, South Adams, Mass., Feb. 15, 1820. Her father, Daniel Anthony, was a stern Quaker; her mother, Lucy Read, a Baptist; but, being liberal and progressive in their tendencies, they were soon one in their religion. Her father was a cotton-manufacturer, and the first dollar she ever earned was in his factory. Though a man of wealth, the idea of self-support was early impressed on all the daughters of the family. In 1826 they moved into Washington County, N.Y., and in 1846 to Rochester. She was educated in a small select school in her

[1] Eminent Women of the Age.

father's house, until the age of seventeen, when she went to a boarding-school in Philadelphia. Fifteen years of her life were passed in teaching school in different parts of the State of New York. Although superintendents gave her credit for the best-disciplined school, and the most thoroughly taught scholars, in the county, yet they paid her but eight dollars a month, while men received from twenty-four to thirty dollars. After fifteen years of faithful labor, and the closest economy, she had saved but three hundred dollars. This experience taught her the lesson of woman's rights; and, when she read the reports of the first conventions, her whole soul responded to the new demand. Her earliest public work was in the temperance movement. . . . From 1852 she has been one of the leading spirits in every woman's right's convention, and has been the acting secretary and general agent through all these years; and when in 1866 we re-organized under the name of the 'American Equal Rights Association,' she was re-appointed to both these offices. From 1857 to 1866, Miss Anthony was also an agent and faithful worker in the anti-slavery cause until the emancipation edict proclaimed freedom throughout the land. She has been untiring in her labors in securing the liberal legislation we now have for women in the State of New York."[1] Miss Anthony deserves the fame she has won as a reformer; and her pure life and earnest words for temperance and human rights will command the respect of future generations, when all strife and controversy concerning woman's rights shall have passed away.

Olympia Brown deserves mention among earnest reformers, but will be mentioned more fully elsewhere. She deserves all the commendation that is given by

[1] Eminent Women of the Age.

Mrs. Stanton, to the workers in the reform known as that of woman suffrage. She says, "It is no exaggeration to state, that the women identified with this question are distinguished for intellectual power, moral probity, and religious earnestness. Most of them are able speakers and writers, as their published speeches, letters, novels, and poems fully show. Those who have seen them in social life can testify that they are good housekeepers, true mothers, and faithful wives. I have known women in many countries and classes of society; and I know none more noble, delicate, and refined, in word and action, than those I have met on the woman's rights platform. True, they do not possess the voluptuous grace and soft manners of the petted children of luxury; they are not clothed in purple and fine linen, faring sumptuously every day; for most of them are self-made women, who through hardships and sacrifice have smoothed the rugged paths for multitudes about them, and earned a virtuous independence for themselves. All praise to those who, through ridicule and scorn, have changed the barbarous laws for woman in many of the States, and brought them into harmony with the higher civilization in which we live!"

The lady whose vigorous pen has helped to the mention of others in this chapter must not be overlooked herself; for few women have done more to open paths of usefulness and success to other women lecturers and reformers.

ELIZABETH CADY STANTON was the daughter of Judge Daniel Cady and Margaret Livingston, and was born Nov. 12, 1816, in Johnstown, N.Y., not far from Albany. "A Yankee said that his chief ambition was to become more noted than his native town. Mrs. Stanton has lived to see her historic birthplace shrink

into a mere local repute, while she herself has been quoted, ridiculed, and abused into a national fame." In the office of her father, the judge, Mrs. Stanton became first acquainted with the legal disabilities of women under the old common law. The graphic and interesting sketch of Mrs. Stanton, in the "Eminent Women of the Age," is commended to the reader of this volume, for incidents concerning her, for which space cannot be found here, and which prove her to have been early an advocate of human rights. "In 1837, in her twenty-fourth year, while on a visit to her distinguished cousin Gerrit Smith, at Peterboro', in the central part of New York State, she made the acquaintance of Mr. Henry B. Stanton, then a young and fervid orator, who had won distinction in the anti-slavery movement. The acquaintances speedily became friends; the friends grew into lovers; and the lovers, after a short courtship, married, and immediately set sail for Europe. This voyage was undertaken not merely for pleasure and sight-seeing, but that Mr. Stanton might fulfil the mission of a delegate to the World's Anti-Slavery Convention, to be held in London, in 1840. "There Mrs. Stanton met Lucretia Mott, and learned that there were others who felt the yoke women were bearing as well as herself. She was once asked, "What most impressed you in Europe?" and replied, "Lucretia Mott." Their friendship has never waned; and they have worked together for reforms, all the long years since that meeting.

"The practice of going before a legislature, to present the claims of an unpopular cause, has been more common in many other States than in New York; most common, perhaps, in Massachusetts. With the single exception of Mrs. Lucy Stone, — a noble and

full of hollowness and falsity, she sometimes yearns for its reformation as if her heart would break,— the cause of woman's elevation being with her not merely a passion, but a religion. She would willingly give her body to be burned, for the sake of seeing her sex enfranchised." When the desire of her heart is gratified, her name will be gratefully remembered.

CHARLOTTE B. WILBOUR has also a claim to a high place among reformers, and could also have been mentioned among lecturers, as she has spoken widely and acceptably on various themes; and also among "literary women," as her charming volume "Soul to Soul" would bear witness. As a reformer, she has spoken before legislatures and in conventions. She was the efficient and beloved president of the New York woman's club, called Sorosis, for five years (though for eleven months of the last year she was in Europe, and Rev. Phebe A. Hanaford was acting president of Sorosis in her stead); and she was among the first to issue a call for the Woman's Congress. Her maiden name was Beebe; and she is the daughter of a clergyman, and was finely educated. She is now in Europe superintending the education of her children, and adding to the culture of her superior mind. Connecticut is believed to be her native State; but she has been long a resident of New York City, and, as a woman suffragist, has several times appeared before the legislature of New York, in behalf of measures calculated to benefit women. She has also engaged in the peace movement, and has not been unsympathetic in other reforms.

CHARLOTTE AUSTIN JOY, of Nantucket Island, should be mentioned amid reformers; for she was one of the early anti-slavery, temperance, and dress-reform

advocates, and her zeal has never abated. For many years she wore the reform costume, and was numbered among the vegetarians and hydropathists. Several late years have been spent on the Isle of Wight (ministering to an invalid husband, Hon. David Joy of Nantucket, who was in sympathy with all reforms), where she presided over temperance gatherings, and with her pen and in other ways aided more active reformers. At her husband's death she returned to America, visited California, and is now at home in Hopedale, near Milford, Mass., among many noble and earnest reformers who once formed there a semi-religious community ready for every good word and work.

ABBY and JULIA SMITH of Glastonbury, Conn., well deserve to be mentioned with reformers, since they have been willing to suffer in defence of woman's rights, and to prove that they believe "taxation without representation" is wrong. They have been persecuted by their neighbors, and their cattle sold for taxes they believed ought not to be paid. One of these sisters has translated the entire Bible, and it is published by a Hartford firm. They are aged, highly respectable women, and their labors will prove "not in vain in the Lord." In days to come their sacrifices will be appreciated and their firmness honored, as we now honor the boldness of resistance to tyranny in Samuel Adams and other Revolutionary patriots. CATHERINE A. F. STEBBINS, of Detroit, has been a reformer for many long years, and by voice and pen assisted in anti-slavery and temperance work. She is now carrying vigorously forward the woman movement in every possible way, in which she is nobly seconded by her husband, Giles B. Stebbins, Esq., whose work, "Chapters from the Bible of the Ages," has won much attention.

SARAH M. STUART of Hyde Park, Mass., was one of those fifty-two women who called a public meeting, made out a ticket for town officers, and proceeded in a body to the town-hall, in the fiercest snowstorm of the year, to vote. Of Mrs. Stuart it is said, "The cause of woman and the cause of the slave were her first love, the twin passions alike of her early girlhood and mature womanhood. For eight years she had been slowly dying of an incurable disease. . . . Upon that memorable voting-day, at the hour appointed, the wind and snow, a blinding hurricane, swept the streets; but go *she must:* so, wrapped in furs and comfortables, the strong arms of her husband bore her from her bed to the carriage, and at the polls took her thence to the ballot-box, whence, after her own hand had deposited her vote, she was in the same way conveyed to her chamber." She has gone to the land "where the inhabitant shall not say, I am sick;" and her memory will be precious among reformers forever. JOSEPHINE S. GRIFFING has gone up higher. Let Prof. Wilcox tell her story: —

"The noble band of women who since 1847 have labored for the enfranchisement of their sex is now broken. Josephine S. Griffing died last week, quitting us before many whom it was thought she would outlive. Till lately, her name was little known in the nation; but the poor and the outcast, the lame, the blind, and the bedridden, whose guardian angel she was, will long water her grave with their tears.

"She was born near Hartford fifty years ago. Her maiden name was White; and she was a niece of Mr. Waldo the artist, who painted all our grandparents' portraits, and lived to paint those of the grandchildren

during a hale, genial old age. She married young, and went to Salem to struggle with the forest and the soil, when Ohio was half woods. From Salem an influence went out all over the State, that lifted public opinion to a higher level in many things. Side by side with Parker Pillsbury, she fought the devil of slavery; and, beside her domestic duties, she did yeoman's service in the cause of freedom. The war brought her to Washington, where for a time she kept a boarding-house in which George W. Julian and other leading Republicans lived more as friends than as boarders. But the time needed her in a larger sphere. The exigencies of war drove into the District of Columbia, after the abolition of slavery there, thousands on thousands of untutored and starving freed people. As agent of the Freedman's Relief Association, she undertook the care of these, and labored for them while her strength lasted, with scarce a day's vacation but such as sickness compelled. The strong were sent where they could find employment; the feeble were fed and clothed. . . . She carried appropriation after appropriation through Congress; winning support from the best senators and representatives, overcoming the worst, and cutting the knots of red-tape that army jealousy tied. The best men of the nation were her friends and helpers. . . . All over the land, hearts of every station in life will thrill with sorrow at the news of her decease.

"In 1867 she took a leading part in forming the Universal Franchise Association, and from that time forth added to her other tasks the active advocacy of woman suffrage, of which she had long been a supporter. In this she took the leading part, being, from the first, president of the managers and members of the executive committee. In presenting this subject

Congress and the public, she showed the rare tact nd judgment that marked her every act. In noisy, urbulent meetings, her gentle, simple dignity com- anded a hearing; and when she began to speak in her w, sympathetic tones, the rudest listened with respect; hile she carried her hearers with her so easily that ey hardly suspected they were giving ear to any thing ncommon, till her ceasing startled them first into rilled silence, and then into rapturous applause. aboring harder and harder, she failed in health stead- y; till, at last May's meeting in New York, a great reen was placed behind her on the platform, that her eakened voice might reach the audience. She died f sheer overwork, faithful and earnest to the last."

Mr. Garrison writes *in memoriam* of his wife, HELEN E. GARRISON, this sonnet: —

"The grave, dear sufferer, had for thee no gloom,
And Death no terrors when his summons came.
Unto the dust returns the mortal frame:
The vital spirit, under no such doom,
Was never yet imprisoned in the tomb;
But rising heavenward, an ethereal flame,
Shines on unquenched, in essence still the same
As is the light that doth all worlds illume.
Thou art translated to a higher sphere,
To gain companionship among the blest,
Released from all that made life painful here,
And so prepared to enter into rest:
If stricken hearts bend weeping o'er thy bier,
Still, still, for them, for thee, all's for the best!"

Her name we gladly place among the reformers, as also the name of one thus mentioned by the Boston "Commonwealth:" —

"We lately mentioned the death of HANNAH COX,

at Longwood, Penn., one of the original abolitionists. She joined the first movement in favor of emancipation with a zeal which no opposition could shake, and no discouragement quench. The early heroes and heroines of the cause — Lundy, Garrison, Lucretia Mott, Whittier, and others — were cheered and welcomed by her and her steadfast husband, at a time when their names were outlawed from public respect. When Thomas Garrett established the starting-point of the 'underground railroad' in Wilmington, Del., the house of the Coxes at Longwood became the first station on the way to the Canadian terminus. For years the quiet farmer and his wife received the fugitive slave, and carried him by night on his way northward. When in September, 1873, they celebrated their golden wedding, Whittier sent them his poem (which will be found in his last volume) on 'The Golden Wedding of Longwood,' in which are the lines: —

'Blessings upon you! what did you for that sad, suffering one,
So homeless, faint, and naked, unto our Lord was done.'

Bayard Taylor, whose native place is but three miles from Longwood, was at that time in Germany; but he also sent a poem containing the following mention of the former guests of John and Hannah Cox: —

'Here Lowell came, in radiant youth,
A soul of fixed endeavor;
Here Parker spake with lips of truth
That soon were closed forever;
Here noblest Whittier, scorned and spurned,
Found love and recognition;
Here Garrison's high faith returned,
And Thompson's pure ambition.'"

The names of HANNAH DARLINGTON and DEBORAH

SOCK, and many others of the Longwood Progress-
Friends, belong with those of reformers; for they
d in the spirit and work of those who would lift
vorld from evil to good.

LLIE DEVEREUX BLAKE has done much impor-
work for the suffrage cause, having carried on
r large meetings and conventions, and delivered
y lectures and speeches on the subject. She
essed the Constitutional Convention in 1873, and
New York Legislature in 1873, 1874, and 1876, on
theme. She should have been mentioned also
ng lecturers, having given many lectures on literary
nes in various parts of the country.

rs. Blake is a writer also, having published several
ls and sketches, and is still using her pen vigorous-
r various periodicals. She has been twice married,
to a lawyer who died in 1859, and second to a
chant in New York City where she now resides.
er father was Mr. George Devereux, descendant of
Thomas Pollok, one of the first governors of North
olina. Her mother was Miss Sarah E. Johnson,
ghter of Judge Johnson of Stratford, Conn., and
d-daughter of Hon. W. L. Johnson, one of the
two senators from Connecticut. Both mother and
er were descended from Jonathan Edwards; her
er's grandmother, and her mother's grandfather,
g his two youngest children. She was born in
eigh, N.C., and passed her infancy on her father's
tation on the Roanoke River. After his death her
her sold her Southern property, and fixed her resi-
e in New Haven, Conn., where she was educated."
Blake is yet a young woman, and will doubtless
till more valuable service as a reformer.

he temperance reform has received a new and

marvellous impetus from what is known as the woman's crusade. By fervent prayer women have consecrated themselves to the effort of saving humanity from the curse of intemperance. Some of the most cultured women, unused to public work, and shrinking from any undue publicity in Christian efforts, yet felt it a duty to join the ranks of the crusaders, visit the liquor-saloons, and pray with those who were dealing out the draught that destroyed thousands, and desolated many homes. Women suffer from the intemperance of the men. It was well for women to rise in their spiritual might, and do all in their power to banish the intoxicating cup. Many women thus became reformers, and wrote their names among the immortal ones "that were not born to die;" but of these blessed women, many thousands in number, little comparatively can here be said. Their names are in the Lamb's book of life, and the noble work they have done will be long remembered to their highest praise. Though the kindness of Miss Willard, Mrs. Bolton, and others, a few sketches of some of the Western workers have been obtained for this volume; but, it must be confessed, this is hardly enough to do justice to the workers in that grand army of the Lord.

A volume called "A History of the Crusade" will tell the story better than it can be told here; and every reader of this book, who reveres woman and her Christian work, is advised to obtain a copy of that book.

This woman's crusade has attained much historic prominence, and is a marked feature in the closing years of our first century. The following essay, read on an anniversary occasion, will be read with great interest: —

n the evening of the 23d of December, 1873, have been seen in the streets of Hillsboro', per- singly or in groups, wending their way to Music where Dr. Dio Lewis of Boston, Mass., was to r a lecture on temperance.

ittle did they dream that a flame would be kindled night, which 'many waters should not quench,' hose light should shine into the dark places of rth, bringing terror to the evil-doer, and beaming star of hope' on those sad hearts in whom the y of hope had well-nigh perished.

t is not necessary to give more than a brief men- of Dr. Lewis's address. He believed and argued he work of temperance reform might be carried ccessfully by women, if they would set about it right manner, — going to the saloon-keeper in a of Christian love, and persuading him, for the of humanity and his own eternal welfare, to quit ateful, soul-destroying business.

t will be proper to state here, that Hillsboro' was is time by no means exempt from the universal ge of intemperance. Its victims were from all of society, name, profession, fortune, influence. hopes and ambitions of a lifetime were as noth- all were sacrificed to the love of strong drink. ers were broken-hearted, wives worse than wid- , and little children were crying for bread.

What was to be done? The Sons of Temperance he Good Templars had made vain efforts to arrest vil. At times there had been an awakening to anger; and men good and true banded themselves her in the endeavor to reclaim the inebriate, and h the dramseller. But these efforts seemed to f permanent effect; and the prospect was a cheer- ne, in view of any fresh undertaking.

"The plan laid down by Dr. Lewis challenged attention by its novelty, at least; and, seeing him so full of faith, the hearts of the women seized the hope, — a 'forlorn' one, 'tis true, but still a hope; and, when Dr. Lewis asked if they were willing to undertake the task, scores of women rose to their feet. The men were not a whit behind. They pledged themselves to uphold and encourage the women by counsel, co-operation, and money.

"A meeting for the further development of the plan and organization of the League was agreed upon, to be held in the Presbyterian Church at ten o'clock next morning, — Wednesday, Dec. 24; and at the appointed hour there was gathered a solemn assembly. A strange work was to be done, and by unaccustomed hands. On bended knee, and with uplifted hearts, they invoked the blessing and guidance of Him who 'knoweth the end from the beginning,' and then proceeded to the business of the hour.

"A committee was appointed, who should prepare an appeal which was to be presented to the liquor-seller; also a druggist's pledge and a dealer's pledge. Officers were elected, and the morning's work planned out.

"A psalm was then read by the president of the League, Mrs. E. J. Thompson; and, after a hymn and prayer, seventy-five women passed in procession into the street. The crusade had begun.

"It had been decided that every place in the town, where intoxicating liquors were sold, should be visited.

"First the drug-stores, as being most likely to assist by their sympathy and co-operation; then the hotels; and lastly the saloons.

"These visits were made on the 24th and 26th of December, with the following results: -

"Two of the druggists signed the pledge unhesitatingly and without reservation; the third reserved the right to prescribe as a physician, and sell on his own prescription; the fourth postponed his answer (the answer was received by the League a few days after, declining to sign the pledge presented, but offering one of his own, which, after careful consideration by the women, was not accepted).

"The hotel-keepers tried to justify themselves by saying that a bar was necessary for the comfort of travellers, that they could not keep up their houses without it, that their customers would go away to other places, &c.; but agreed that, if all the rest of the liquor-sellers would close, they would, thus trying to shift the responsibility upon other shoulders than their own.

"The saloonists admitted the fact that it was a bad business, but were full of excuses and reasons why they could not give it up.

"At this time there were in Hillsboro' four hotel-bars constantly open, and five saloons, or dramshops; these, with the four drug-stores, making thirteen places where strong drink could be obtained.

"The efforts of the women were directed to the closing of all the saloons, and inducing the druggists to pledge themselves to sell only on a physician's prescription, or for mechanical, scientific, or sacramental purposes; and they agreed to stand by each other in this work until the end was accomplished.

"'The end is not yet;' but the labors of the crusaders — for they have accepted the name given in derision — have not been in vain. Let us glance briefly over the history of the past two years.

"The street work, which was the prominent feature

of this movement, was continued almost daily
Dec. 24, 1873, to the middle of the following June
band or committee of women visited some or a
the drinking-places — including *the* drug-store w
proprietor refused to accede to the wishes of the w
— every morning after the prayer-meeting. A l
was chosen, whose duty it was to make the appeal
present the pledge to the liquor-seller, and try by
kind and persuasive argument to induce him to sig

"At first the men seemed willing to discuss
question, to bring forward their excuses, and l
civilly to the persuasions of the women; but
awhile, finding that it was not a transient, spasm
effort, but was assuming a permanent form, and b
determined not to yield, they closed their doors
day at the hour when the women were in the habi
visiting them. Thus failing to gain admittance,
women kneeled in the street, and prayed before
closed doors.

"About this time (February) it began to be w
pered around that the Adair Law was in da
Immediately the telegraph flashed messages back
forth between the leagues throughout the State. I
gates were elected to be ready to start at a mom
notice for Columbus. A petition against the r
was sent from H——, with three hundred and
names, all signed at an evening meeting. There
not time to canvass the town, and friends at Colu
were ready to send word of the first attack on the

"Whether or not this note of preparation intimid
its enemies, the law was not repealed.

"Mr. W. H. H. Dunn, druggist, becoming
incensed at the repeated visits of the women in
efforts to induce him to sign the pledge, and pa

larly when they had a shelter erected in the street in front of his store, where they might sing and pray without exposure to the winter's blasts, got out an injunction restraining the women from visiting him in that way.

"Application was immediately made for a dissolution of the injunction, and the case came on at the February term of court. The injunction was dissolved on the finding of a legal flaw in the application of the plaintiff.

"Mr. Dunn also brought suit against the crusaders for alleged trespass, and asked ten thousand dollars damages. This suit was not to come on for some months, owing to the fact that the parties were not ready for trial.

"Meantime the women decided not to go on with the street work while this suit was pending, having no wish to defy the law, even in appearance. But there was plenty to do.

"The Constitutional Convention had at last finished its labors, and sent forth, for the consideration of the people of Ohio, a new constitution. In this constitution, provision had to be made for the management of the traffic in, and manufacture of, ardent spirits.

"So strong had become the influence of the temperance movement, that the members of the convention, men of sound judgment and discrimination, saw that, to meet the question fairly, they must submit to the people a choice as to which of two clauses should be inserted into the constitution; one favoring the system of license to sell intoxicating liquors, the other opposed to license.

"But what had the women to do with this? They were not voters. No, they were not voters, but they would be *sufferers* if the State licensed this terrible

traffic. They could not hesitate, they dared not hold back.

"Meetings were appointed in the churches and schoolhouses of the rural districts; and to these meetings the crusaders went in little parties of three or four or half a dozen, and tried to infuse the spirit of the crusade into the hearts of the people. Their utterances were from the fulness of their own hearts only. No labored arguments, no long winded-speeches: just talking the matter over as friend with friend, or as one neighbor might speak with another. How kindly their words were received, and how heartily their efforts were seconded by the men of Ohio, let the fate of the license clause tell.

"At the close of the summer of 1874, four saloons had been closed; one hotel had changed hands, and become a temperance house; auxiliary leagues had been established in most of the townships in Highland County; and the women had done their share in defeating the license clause.

"In October of 1874, the Children's League was organized, and between two and three hundred names were enrolled as members. The interest manifested by the children has been wonderful and most encouraging; and they still turn out bravely, every two weeks, ready with their songs and speeches to 'help the cause along,' putting to shame some of the grown-up folks, who, knowing their duty, do it not.

"The Young People's League was organized Dec. 1, 1874, and for some months was very prosperous; but for some perplexities arose, and the meetings were discontinued. They have not been resumed.

"The work of the crusaders during the winter of 1874–75 consisted principally in the organization and superintendence of these leagues.

"The daily morning prayer-meetings were continued until Jan. 4, 1875, as also the weekly evening meetings, by one or another of the leagues; but, the pastors of the churches having decided to hold a series of religious meetings, it was thought best to discontinue the temperance meetings, and they were not resumed till the 8th of March, when a meeting was called to determine whether the ladies would work for the temperance fair to be held in Cincinnati the second week in April. Committees were appointed to take charge of the matter; and the result was more than one hundred dollars' worth of articles to send to the fair, including donations from the younger leagues.

"The suit of Mr. Dunn against the crusaders, for alleged trespass, was heard at the May term of court, before Judge Gray.

"The jury felt obliged, by the rulings of the court, to decide in favor of Mr. Dunn, and awarded him five dollars damages. The counsel for the defence made a bill of exceptions to the rulings of Judge Gray, and appealed to the District Court. The case was not decided there, and was passed on to the Supreme Court, where it is now pending, and probably will not be decided for two or three years.

"After several futile efforts to secure a place they could call their own, the crusaders were unexpectedly notified of a room that was vacant, and which they found would answer for the present. It was rented, cleaned, repaired, and furnished; and the ladies took possession on the 8th of November. A prayer-meeting is held there every Wednesday afternoon, at half-past two o'clock, presided over by ladies in town; and at the same place are held the monthly evening meetings, open to all. Want of time forbids the telling of much

that is interesting. The memorials, the petitions, the picnics, the boxes of clothing packed and sent to the needy, the conventions, and the great enthusiastic mass meetings, — all these, like fair white stones, have marked the toilsome way.

"And if ever we are perplexed and hindered in the prosecution of our work, if our way is hedged up about us, and we know not which way to turn, we have but to stand still and listen; and there shall come to us, floating down from the starry heights, the cheering words, 'Fear not, little flock: it is my Father's good pleasure to give you the kingdom.'"

Proud of my relationship to two of the most earnest workers, each prominent in their respective districts, I mention first Mrs. SUSAN ANN GIFFORD and Mrs. MARY ANN WOODBRIDGE. They are cousins, and of Nantucket Quaker stock, the granddaughters of Peleg Mitchell, the grandfather of Maria; so that, while one cousin is helping young women to see the stars through the telescope, the other two are seeking to save young men from seeing them through the wine-cup. Mrs. Gifford labors in the East, and Mrs. Woodbridge in the West. Mrs. Gifford was born in Fall River, March 2, 1826, and now resides in Worcester. Mrs. Woodbridge resides in Ravenna, O. The maiden name of Mrs. Gifford was Mitchell: that of Mrs. Woodbridge was Brayton. Mrs. Gifford has been a vice-president of the Christian Woman's National Temperance Convention ever since it was organized. She called the first Woman's Temperance Convention in Massachusetts, and was its first president, and was followed by Mary A. Livermore. She has been president of the local society in Worcester ever since its establishment. Her personal work by speech and pen is immense;

and the same may be said of her cousin Mrs. Woodbridge, — both of whom are often heard in various churches, preaching the gospel of temperance; the one being a Quaker, and the other a Congregationalist. Home duties as wife and mother are not neglected, the little ones being grown to helpers; and yet public duties are faithfully performed.

No temperance effort has been so powerful since the days of the Washingtonian movement, when John Hawkins went through the land, portraying the misery of the drunkard, and telling the touching story of his little daughter Hannah persuading him to let strong drink alone. As in the days of the war, many women become prominent who had until then been quietly serving God in their homes, so, by this sudden temperance awakening, many women were brought forward into places of notoriety who had never dreamed of fame before. Among these was the fearless, consecrated orator whose record is thus sketched by a sympathizing friend: —

"FRANCES E. WILLARD. — It has become a truism that men of genius have been endowed with their Fortunatus' purse by a gifted mother; it is gratifying to know that talent on the maternal side sometimes survives in the daughter.

"Miss Willard is a happy illustration of hereditary laws, having had a long line of ancestors who were intellectual athletes: to her mother, however, are distinctly traceable the combined strength and grace of her intellectual and moral natures.

"Mrs. Willard sprung from the traditional line of ministers and school-teachers that has given birth to the finest type of New England brain. She had the

hardy constitution and the common-school educat
the Green Mountain girl; better gift than eith
eager thirst for higher culture, that prompted her
marriage with its added care of three little childr
take a course of study at Oberlin College. Th
college town must have presented rare attracti
both parents, with their fine literary tastes and
of intellectual comradeship; but both wants wer
rificed to the household *penates*, and a countr
resolved upon during the impressible years o
young family.

"At Janesville, Wis., on a farm lonely, but lov
blossoming nature and beautifying art could ma
Miss Willard passed the years from seven to six
The secluded life, with schools and playmates
out, threw her upon the boundless but so
tested resources of nature, supplemented always b
mother's unstinted store. To this early and int
companionship with the dear mother of us all,
reveals the secret of her enduring cheerfulnes
repose to the heart that beats in tune, we like to
ute somewhat of the serenity, the hope, the co
that characterize this child of hers.

"The great out-door world, with its rocks and
taught the impressible girl morals and æsth
while from books, the family talk, and the tho
devices of a wise and winning mother, the young
learned the initial steps up the steep hill of know
The rudiments of reading, and the immortal prin
of liberty, were learned together from 'The S
Friend.' The newspapers were devoured wit
zest that country life gives to news from the great
ing world of humanity beyond its ken; and very
the little literary *coterie*, mother and children,

MISS FRANCES E. WILLARD,

FIRST CORRESPONDING SECRETARY WOMAN'S NATIONAL CHRISTIAN TEMPERANCE UNION.

Elected President in 1879.

eir contributions to the press, — a genuine *family* wspaper, with its editor and entire corps of con- butors from the household band. Indeed, this wise ther cultivated in every way the talent of her child, d shared fully in her joy when her first published icle danced before her childish eyes from the col- ns of the Chicago press. At sixteen the young girl de her second literary venture, by competing suc- ssfully for the prize offered by the Illinois Agri- ltural Society for the best essay upon 'Country omes.'

"Soon after, the removal of the family to Evanston pened the way for an entrance into the new life of he schools. Graduated from the Woman's College at Evanston, Miss Willard opened her career as an ducator by teaching a district school at Harlem, a Chicago suburb. Following this, she became precep- ress at Genesee Wesleyan Seminary, at the same time illing the post of secretary of the 'Woman's Centen- nial Association of the Methodist Church.' The next year she was elected professor of natural science in the Evanston College for Women, and relinquished that chair for a position in the college at Pittsburg. Mean- while she wrote the story of her sister's life, published by the Harper Brothers, under the title of 'Nineteen Beautiful Years.'

"In 1868 a benignant fortune, in the person of her friend Miss Kate M. Jackson, enabled Miss Willard to take a tour abroad. For two years and a half she travelled with her friend, visiting nearly every European country, making the tour of the Holy Land, reading with reverent feet the sacred soil of Palestine, nd propounding riddles to the Egyptian sphinx. This eriod was one of unremitting activity to her eager

mind. Much of the time she studied nine hours a day, mastering the French and Italian languages, and making great progress in the history of the fine arts. At Paris one solid year was devoted to study, — half that time at the College de France, where lectures were heard from the celebrated Laboulaye, Chasle, Legouvé and others. 'Harper's Magazine,' 'The Independent,' and the Chicago papers received articles from her pen; but the choicest fruits of those sunny years, her journals, are yet to be culled.

"In 1871 Miss Willard was elected president of Evanston College, the first institution of high grade under a woman's board of trustees, and with every department, including the financial, — *O genus vir!* — successfully administered by women.

"In 1873, when the Woman's College became an incorporated part of the North-western University, Miss Willard was elected dean of the college, and professor of æsthetics in the university.

"In 1874, when it became impossible to carry out her cherished plan of government in the college, — a plan pursued with the best results during its separate existence, — Miss Willard resigned both positions.

"In October of the same year, the great temperance wave that swept over the land reached the prairies of the West, and found Miss Willard studying æsthetics in her quiet country home. She who had 'never given one hour of thought to the liquor-traffic,' who had 'never seen the inside of a saloon,' and even drank wine freely when abroad, was so stirred by the simple story of women who *cared* for the tragedy in other women's lives enough to reach out a helping hand, that the whole current of her life was changed. Under a steady fire of opposition from friendly ranks,

— the blows that tell most, — she enlisted in the temperance work. Since that time she has been an enthusiastic and successful leader in the noble cause. As president of the Chicago Woman's Temperance Union, and corresponding secretary of the National Woman's Temperance Union, she has found a wide field for the exercise of her best gifts. Besides performing the duties of these positions, and doing much occasional work, chiefly in the line of temperance literature, she has been one of the ablest champions of the cause upon the lecture-platform.

"Miss Willard seems to have been endowed with that sometimes fatal gift, a most varied talent. As an educator, she had the rare power of arousing the enthusiasm of her pupils, not only in intellectual pursuits, but in the attainment of noble character. Her constant aim was to secure an endogenous growth of mind and soul. Like Arnold of Rugby, she never lost faith in her pupils, and she won from them the love and the loyalty with which Harry East exclaims, 'He believes in a fellow!' As writer and speaker, Miss Willard possesses a dangerous facility, that alone prevents her achieving the highest results. Nature meant her for a journalist, but thwarted her own design by giving her the heart of a philanthropist. Ably as she writes, however, Miss Willard's rarest intellectual gift is a genius for conversation which stands unrivalled. Like Margaret Fuller's, her nature, peculiarly electrical, demands the receptive and responsive touch of other minds.

"These intellectual gifts have been supplemented by rare graces of character. The brilliant mental endowments and the delicate moral traits blend, like the prismatic hues, into a broad ray of white light radiant with the name of *Frances E. Willard*."

"About the close of the war, Mrs. Wittenmeyer set in motion the idea of a home for soldiers' orphans, and became the founder of the institution bearing this name in Iowa. It is not generally known that this movement originated with the brave woman who had cared for the husbands and fathers, amid the dangers and suffering of camp and hospital life. When the fact that such an institution was to be opened in Iowa became known, hundreds of soldiers and orphans became the wards of the State. By request of the Board of Managers of the Iowa Home, she went to Washington City, and obtained from Secretary Stanton and other departments co-operating the beautiful barracks at Davenport, which cost the Government forty-six thousand dollars, and hospital supplies amounting to five or six thousand more, subject, however, to the approval of Congress, which was afterward secured through the efforts of Hon. Hiram Price of Iowa. That institution accommodated over five hundred children at one time. Branches were afterward organized, and the institution still maintains a flourishing existence. Mrs. Wittenmeyer's active mind next conceived the idea that the vast amount of female talent and energy brought into activity by the philanthropy of war should be maintained in Christian work in the churches. Bishop Simpson, always ready to co-operate in every movement promising greater usefulness for women, entered heartily into this plan; and the Methodist Church established a Home Missionary Society of women, organized for the express purpose of ministering to the temporal and spiritual needs of the strangers and the poor. It was made a General Conference Society at the last session, and Mrs. Wittenmeyer was elected its corresponding secretary. In the last year over fifty

thousand families have been visited under the auspices of this society. At the commencement of this new work, Mrs. Wittenmeyer removed from Iowa to Philadelphia, and founded her paper, 'The Christian Woman,' an individual enterprise, which has proved exceptionally successful. She has more recently established a paper called 'The Christian Child,' which is rapidly winning its way to public favor. In addition to this heavy publishing work, Mrs. Wittenmeyer has carried the large society above described through all the difficulties incident to our general financial embarrassment, travelling thousands of miles in its interest, and speaking before conferences in every State from Maine to California.

"When, as an outgrowth of the crusade, the temperance women of America met in the first national convention, it was but natural that they should choose as a leader one whose name was already fragrant with the blessings of a thousand homes, and whose achievements in the past were not only a strength but a guaranty for the future. The record of the last year illustrates fully the wisdom of their choice. Twenty new States have been organized as auxiliary to the National Union. 'The Woman's Temperance Union' was founded with Mrs. Wittenmeyer as publisher, and a general impetus was given to the work all along the line. Mrs. Wittenmeyer has labored without cessation, speaking, writing, attending State conventions, of which forty-six have been held in the past year. She has always presented the new society with an ability of thought and a Christian earnestness of manner which have won hosts of friends for the cause. At the recent annual meeting at Cincinnati, she presided with characteristic ability, and was re-elected president for the centennial year by a unanimous vote."

"When the annual meeting was held in Newark, Oct. 27, 1876, she was again unanimously elected president; and the audience broke out in singing, 'Hallelujah, praise the Lord!' The elections of that afternoon will long be pleasantly remembered as orderly, unanimous, and accompanied with the singing of some hymn as a seal to the work. That day, for the first time, I saw and heard *a Quaker* commence the singing of a hymn, as Mrs. Gifford started the verse, —

'We share our mutual woes,
Our mutual burdens bear,' &c."

FANNIE W. LEITER is another of those temperance-reformers. She was born in 1844, in Portsmouth, O., and was the third child in a family of seven: hence her youth was no stranger to care and labor, which she nobly exercised. She studied successfully in the public schools, the Hon. E. E. White being her teacher in the high-school course, and soon began to teach. She then studied at an academy in Granville, O., where she also taught geometry and algebra, thus meeting expenses. She graduated in the summer of 1864, and at once assumed the charge of the Xenia High School, and afterward of that in Dayton. Here she became acquainted with a Mrs. Bates, who proved a "mother in Israel," and helped her to greater consecration of soul. She had been converted, she thought, at the early age of nine. In 1869 she married S. Brainard Leiter of Mansfield, O., where she has since resided. She gives this account of her work as a reformer: —

"When the atmosphere of the crusade in its unaccountable and irresistible manner began to trespass upon so conservative a corporation as Mansfield, I was

That hour brought answer to my prayer, since which I have never for one moment questioned my duty is great matter.

The past two years have meant more to my spirit-rowth than all of the preceding, since I took upon lf the name of Christ's follower. I shall never to be grateful to my mother, whose unquestion-purpose in life so early *rooted my belief in the word od;* for a nature so characteristically *positive* in emand might have led to a Christian experience led with doubts and perplexities, had my conver-been deferred until maturer years.

The temperance cause is a work that I *dare not* t. The force of an *intense interest*, with which re has kindly endowed me, I lay at the feet of my er, believing that even this qualification can be ecrated in the great effort of saving perishing ."

rs. McCabe bears the following testimony: —

When Ohio was threatened with a license clause in new constitution, and her alarmed Christian citi-men and women, poured down upon the Con-tional Convention then sitting in Cincinnati, to st, one of the most noticeable women in that l temperance convention was Mrs. Fannie W. r of Mansfield.

Entering a vacated committee-room, the writer saw ling alone, a small lady, delicate, graceful, and le, her intellectual head and light hazel eyes bend-ntently over a convention manuscript which her al pen was fitting for the public ear. At the close at marvellous convention, in which the piety, the

zeal, and the energy, as well as the refinement, of Ohio's women, were concentrated on the subject of intemperance, she made a speech from the platform, which for elevation of thought, gentle enthusiasm, Christian trust, beauty and chastity of diction, had not been excelled. The power of a strong will and trained intellect in a fragile form rose on the convention, a star of promise, in this new and wonderful era of woman, as related to a great reform.

"At the Convention which followed soon after in Springfield, she served with distinguished efficiency as secretary, and was then elected permanent secretary of the Woman's Christian Temperance Union of Ohio. In this capacity, her counsels and suggestions, her appropriate and prompt action, have largely contributed to the strength, efficiency, and permanency of our organization. In addition to this she has borne a very large share of the temperance and missionary work in her own city, at the same time meeting all the duties devolving upon her as wife, mother, and friend.

"Mrs. Leiter has a carefully and exactly trained intellect, a finely cultivated taste, with manners at once simple and dignified. Her mind is awake and alive to the varied interests of the time; and, though cautious, she holds regarding them positive opinions, and acts decidedly. As a Christian woman she moves on the higher planes, loving and living in the noblest things. Her culture, her activity, her fine Christian spirit, redeemed from all narrowness, render this still youthful lady one of the most promising of the noble Christian women that Ohio consecrates to her people's reform."

HARRIET CALISTA MCCABE kindly assists the writer by the following autobiographical sketch: —

MRS. DR. McCABE.

"I was born in the year 1827 at Sidney Plains, Dela-
ware County, N.Y. Arvine and Eliza Clarke were my
arents. My home was located on a grassy upland;
he southern horizon bounded by a lofty mountain wall
ividing the valleys of the Delaware and Susquehan-
a. The eastern and western outlook, blue mountain
istances; the northern, a gap in the ranges, where the
henango makes confluence with the Susquehanna;
nd between were the little village, wide plain, tortu-
us river, and groves of intermingled chestnut and
vergreen.

"Sometimes in the village school, oftener under a
rivate teacher at home, instructed in the ordinary
essons of childhood, to which drawing and French
ere added, almost a hermit with the wild azaleas,
rbutus, ericas, ferns, and evergreens, under the vigi-
ant eye of a Connecticut mother whose steps were all
rdered by systems, I reached my twelfth year, and,
ccording to the expressed views of a family friend,
was 'as practical as a Yankee, and dreamy as a
Hindoo.'

"The somewhat stern and thoughtful character of
the Presbyterian Church tempered the exuberance of
my spirits; but, upon my father's conversion, the influ-
ence which the memory of Whitefield, a frequent
guest when in America of his mother's family, had
upon him, moved him to invite the Methodist itinerant
to our home. Our acquaintance in that direction
became extensive; and seldom a day passed, without
the hands of these earnest men, either arriving or
departing, being laid in benediction on my head.

"When I was twelve years of age, my father changed
his residence to Elmira, N.Y., where I continued my
studies; and, at the age of sixteen, became a member

of the Methodist Church. Not long after, serious reverses came upon my father, which so roused my sympathies, and impressed me with the instability of earthly things, that I resolved to seek earnestly some surer ground for hope and rest, and be more than a mere nominal Christian. At this crisis a devoted Presbyterian clergyman, with a introductory letter, paid my father a brief visit. When leaving, he sent for me, and addressing me with great solemnity said, 'The world is dying; thy Saviour hath need of thee: wilt thou give thyself to him?' I have neither seen nor heard of that humble servant of God since, but shall ever believe he was sent with a message to aid me in making *at once* a complete decision to be altogether [redacted] Christian. Then I accepted the world as a place of [redacted] labor and discipline, and true life, a ministration of love [redacted] through sacrifice, even as the Lord Jesus has set forth. "There was a little remnant of fortune among the lofty Alleghanies, in mills and mountains of pine. Here for a time we established our home. I was twenty years of age, my spirit full of exceeding peace, and, with my new views of life, never lonely. I gave time to sketching and botany, favorite studies, and went among the people of the valley. I found a Christian man who gathered the children into a Sunday school, and let me help him. They were not poor, but stupid and ignorant. My father twice a week gathered, our dining-room, the men from the mills for prayer and many became truly pious. On a green island where little and big pine creeks mingle their currents, tides, a meeting was held: the people were converted far and near; and the gambling, drinking, and sabbath desecration ended, a little church was built and the valleys generally reformed.

"Soon after, I was solicited to take the position of preceptress at Dickinson Seminary, Williamsport, Penn. Never having contemplated teaching, and inexperienced, I declined, but accepted on being solicited again some months after. The young ladies' department was now almost wholly under my care; and the desire to inspire them to love and seek the noblest things quite absorbed me. I also taught drawing and French chiefly, which made my life a very busy one. Associated with Dr. (now Bishop) Bowman, I spent seven years at the seminary, at the end of which, in 1867, I was married to Rev. Dr. McCabe, professor of philosophy in O. W. University, Delevan, O., at which place I have since resided.

"The rising of the Woman's Foreign Missionary Society, like a star above woman's horizon, seemed to me, as I considered, to be full of meaning and promise, and engaged my active interest at once. In the redemption of the surplus energy of Christian women for the advancement of the world, and in the new life it has given to mission work abroad, it transcends all my early auguries of its power and necessity, as a new factor in the arena of redemptive effort. It was a preparatory step to the wider and more general home work inaugurated by and for women, known as the crusade or temperance work.

"Every revival and reform has, if genuine, its life first in individual souls. My own experience before the approach of the temperance crusade was similar to that of others. There came to me much sorrow in the depth of my spirit, for the lost condition, spiritually, of the thronging men I met as I passed along the streets. The Church seemed powerless to arrest or arouse their consciences. God seemed like an ever-

brooding presence, desiring, pleading for help, for *instruments*, 'against the mighty.' The Forty-sixth Psalm was given to me, with the illumination, that the storms and floods there mentioned indicate the strivings and outpouring of the Holy Spirit, the effect of which is to make glad with abounding righteousness the living Church. This experience and promise I claim for that phase of the temperance reform which began in '74, which is resulting in so much and varied good. I paid little attention to the coming 'crusade,' being otherwise much absorbed. I did not attend the first meeting held in our city by Dr. Lewis. On going the next day, I was amazed to find our largest church crowded with citizens. Peculiar solemnity rested upon the assembly. A minister rose, and, saying God seemed specially to be calling women, requested me to pray. Greatly surprised, and timid at the presence of the crowd, as I knelt, no words were given me, but those of the Psalm above mentioned. That day the crusade was inaugurated in Delevan, a thing I supposed to be impossible. Immediately after the morning meeting, I was sent with others to the first convention of 'crusaders' assembled at Columbus. Here I first heard, as *the hymn of the crusade*, 'Nearer, my God, to thee,' and saw the first time Mrs. Thompson of Hillsboro', and 'Mother Stewart,' with Dr. Dio Lewis, and those women who had been praying in saloons the last two months. I heard many of those women speak in the City Hall, — women who had never before spoken in public. They spoke with great modesty and without fear, of God's help in the saloons; and some of them, of the inner life and peace which had come to them through this wonderful work.

"At that convention a bureau of correspondence

was made for the extension of work, in which I was appointed to share. From that time a large portion of my time has been devoted to this solemn and interesting work for men. Next to the care of my household and the education of my children, it is *my work*. With some regret I renounced for this, my favorite pursuits, and find I have gained a hundred-fold above what I have given. Without intellectual dwarfing, it has enlarged my spiritual nature. God has given me to see that there is no material in the universe so rich, and capable of being moulded into forms so glorious, as humanity. Work on this material yields returns immeasurably grander and far more enduring than work on marble or canvas. Thus to be enlightened, thus to be convinced, I count a new accession of mental riches and of spirit joy and rest, than which nothing better could now be given me, and to which is added the assurance that a dispensation equally rich and restful shall be given me when there is no more for me to do, and may be something still to suffer.

"I believe the most controlling element of my life has been a singular trust in a Divine Being. Early in my childhood I believed, that, in answer to my request, I was extricated from my childish difficulties. This confidence has grown with my growth, and strengthened with my strength. It has been sunshine to my life, and has touched all, even the smallest matters, as sunlight touches all below, small and great. It has been the one bird which has attracted thousands more, and filled the house of my pilgrimage with their songs. It has been my strength in the annoyances of a day, and the scenes which revolutionize destiny, and still makes the path of life glow with ever-increasing brightness.

"With a gratitude I have no words to express, and

"Although circumstances compelled her absence on this occasion, by the unanimous and hearty vote of the convention she was elected president, which office she to-day fills, closing the second year.

"Since the work began, her untiring energy has promptly and faithfully met the suggestions of the hour.

"Whether at her secretary, meeting the multitude of demands through correspondence incumbent on this office, writing memorials, issuing calls for days of fasting and prayer, or presiding in convention requiring and testing the ability, nerve, and endurance of more masculine temperaments, she has proved herself equal to the most trying emergency, without exhausting her resources, or seriously trespassing upon the interests of a family blest with a devoted wife and mother.

"After these months of trial, under the depressing circumstances of reaction in the cause, the united voice of temperance workers proclaims her the 'fittest of the fit' for the post she has occupied, and the duties she has met.

"A Christian character above reproach, whose name is a synonyme for purity and truth, and whose presence is a token of the spirit that dwells in and through her being, she claims the love and esteem of all co-laborers.

"Possessed of a 'charity that is tried and suffereth long,' the many annoyances that naturally arise through human agencies, under her influence and direction have dwindled into a 'creation of the brain.'

"When this temperance work has become a completed historic record, first in the ranks of those who stepped forward at the call of the Master, will be found the name of one whose single-hearted trust, and faith sublime in its simplicity, aided in anchoring the cause in

MRS. ELIZA J. THOMPSON,

LEADER OF THE FIRST CRUSADE BAND.

Mrs. Thompson was deeply impressed in early hood with the earnest piety of her grandmother, Jane Trimble; and, at the age of eleven years, cted herself with the Methodist Episcopal Church, through many vicissitudes, has clung with great ity and affection to the simple faith of the Wes- and, in all the sorrows and disappointments of her heart has found refuge in the 'Rock of '

n 1837 she was married to Mr. J. H. Thompson, arrodsburg, Ky. They lived, for several years, in nnati, O., where Mr. Thompson practised law; n the spring of 1842, found it to their interest to ve to Hillsboro', her childhood's home, where she nce resided.

family of eight children claimed a large place in Thompson's heart and life; and for many years ved alone for the domestic and social circles, ever ily responding to religious and benevolent calls.

Maternal happiness, alas! is blended with maternal and afflictions; and, as years passed away, the ws of many graves lay behind her. A lovely hter of nineteen was called to the enjoyment of pure in heart,' in the summer of 1859; and five later her eldest born and gifted son closed a f touching vicissitudes upon the quiet banks of Susquehanna. The shock was doubly great to the er heart. The mountains separated her from the h-scene; but loving ones were present to treasure carry back his dying words, —

"'In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.'

shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.' "

MRS. ROUSE. — Mrs. Bolton of Cleveland, O., kindly furnishes the following: —

"Great emergencies develop great characters. This was strikingly true in our late civil war. Through a baptism of blood, the nation learned a self-sacrificing generosity and heroism, the memory of which is blessed. Men gave life. Women gave what was dearer than life, — their husbands, brothers, and sons. And this was not enough. When the realities of war were upon us, woman's hand and heart and voice and strength were all needed and devotedly given.

"Among the many who were ready when the hour came, was Mrs. Benjamin Rouse of Cleveland, O. She was born in Salem, Mass., Oct. 30, 1800; a New England girl, with all their energy and spirit; a descendant of Oliver Cromwell, with much of his invincible will, combined with a manner retiring and gentle; with wonderful executive ability, enabling her to preside at meetings, speak before audiences if need be, and carry forward any plans her conscience approved. She was converted at the early age of ten; was a Presbyterian till her marriage with Mr. Rouse in 1821, when she adopted her husband's form of belief, and, moving to Cleveland, they were the first Baptists in the city. She is the mother of eight children; four of whom are now living. One was the founder of a mission school, for years its superintendent, its life and strength; now it is a flourishing church. Another, an only daughter, has been for years identified with the orphan asylum and the 'Bethel,' to whose husband, Loren Prentis,

fitting up the hospitals for five hundred sick men who had just passed through Cleveland. Shortly after the battle at Fort Donelson, with two hundred and sixty boxes furnished by the patriotic women of Northern Ohio, she started for Louisville, there gained access to the crowded hospitals, and gave her personal attention to the sufferers.

"After the battle of Perryville, Ky., when, for some unknown reason, stores needed were not at hand, and great suffering thereby ensued, the aid society at once sent eight hundred sets of hospital clothing, four hundred bed-sacks, &c. Mrs. Rouse, with the secretary, took a trunk stored with oysters and other needed things, and went immediately to the scene of hardship.

"When the Chicago Fair was in progress, both hastened thither, and returning with enthusiastic hearts undertook a like enterprise, the Sanitary Fair of Northern Ohio, — work to which many women in this country owed premature deaths, — and made it a complete success, clearing nearly $100,000 for the soldiers. For a territory so small as this society covered, probably not one in the whole country was so efficient. In five years it had collected and disbursed through its officers $130,400 in cash, and $1,003,000 in stores.

"A soldiers' home was opened in Cleveland, first in the depot for some two years, which afforded relief to over 56,000 registered inmates; and here Mrs. Rouse with others gave daily personal attention, directing its management minutely. In connection with this was an employment office which did grand service, and a pension office where the secretary and treasurer acted daily as unpaid clerks. Here often and often hundreds of hungry soldiers were fed, as they passed through the

MRS. MARY C. JOHNSON,

FIRST RECORDING SECRETARY WOMAN'S NATIONAL CHRISTIAN TEMPERANCE UNION

have reason to be proud of her record abroad, and the National Union that one of her officers so ably represented her in the higher circles of Great Britain."

SARAH K. BOLTON, who has so kindly aided in securing sketches of some of the prominent crusaders for this book, is herself a literary woman, and earnestly engaged in reforms. She has given voice and pen to the temperance work, has addressed many audiences with great success, and has published one of the most interesting volumes of the day, "The Present Problem," in which the crusade is faithfully portrayed, and high moral ground is taken in reference to purity of life in man as well as woman. Mrs. Bolton resides in Cleveland, O.

CATHERINE S. REED is one of the brave women of the century in respect to temperance work. She has recently removed from Mansfield, O., to Columbus, Neb. She was formerly a high-school teacher, and with her fine culture was able to exert a wide and beneficent influence. When she left for the farther West, a band of ladies belonging to the Temperance League gave the family a pleasant surprise. After a bounteous repast, a hymn, and prayer, a resolution of regret was read, and very appropriately answered by Mrs. Reed. In that written testimonial, signed by twenty-six women, was expressed "our appreciation of her faithful labors for the good of mankind, her abiding hope, and her strong faith which has so often strengthened ours, and her very efficient leadership in the work of temperance. . . . One who has been so thoroughly identified with all our educational, social, and religious interests cannot but be widely missed."

HULDAH ESTES is thus mentioned in the "Advance

MRS. SARAH KNOWLES BOLTON,

FIRST ASSISTANT CORRESPONDING SECRETARY WOMAN'S NATIONAL CHRISTIAN TEMPERANCE UNION.

was living at Wilmington, and was among the first of the noble band of crusaders to march upon the enemy's forces.

"We all remember her brave, strong, and earnest words that so thrilled the late State Convention at Indianapolis. Sister Estes was a tower of strength unto the weak, a noble wife and mother, and that rarest thing on earth, — a pure, unselfish Christian. Her life was a beautiful poem, which can only be read by the pure light of eternity. While our hearts are rent with sorrow at our loss, let us remember that she

> 'Has passed through glory's morning gate,
> And walks in Paradise.'"

MRS. MARY T. BURT was President of the Women's Christian Temperance Union in Auburn, N. Y., in 1875, and subsequently removing from Auburn to Brooklyn, she became publisher of the temperance organ "Our Union," now in charge of MISS ESTHER PUGH, and issued from the Bible House, New York city.

EMMA MOLLOY must surely be remembered. The brave little woman has been a faithful and successful temperance worker, and is still in the field as lecturer and writer. As an editor she will be mentioned again. CAROLINE A. SOULE has lectured upon temperance. And PHEBE A. HANAFORD has been identified with the temperance cause for many years. She signed the pledge when eight years of age, was chaplain and treasurer of the Daughters of Temperance when eighteen; was Worthy Chief several times in subordinate Lodges of Good Templars, Chaplain of the Grand Worthy Lodge of Massachusetts one year, and a member of the Right Worthy Lodge in 1867. She assisted in prepar-

MRS. MARY T. BURT,

CORRESPONDING SECRETARY WOMAN'S NATIONAL CHRISTIAN TEMPERANCE UNION.

rand Lodge Degree, she was chosen to the posi-
f Grand Worthy Councillor, receiving seventy-
it of one hundred and four votes. In 1866 and
she was a member of the committee appointed to
e the Right Worthy Grand Lodge, in behalf of
rand Lodge of Massachusetts; and at both these
ns she was a delegate to that supreme body. She
ade a member of the Right Worthy Grand Lodge
e session of 1866, and at that session she was
n Right Worthy Grand Vice-Templar, receiving
nine out of the fifty-one votes cast. At this ses-
she also served on the Committee on Constitu-
and at the next session at Detroit, in 1867, on the
ittee on the State of the Order, two of the most
tant committees of that body. At the last-men-
session she was *unanimously* re-elected to the
on of Right Worthy Grand Vice-Templar. She
lso present at the sessions of 1868, 1869, and
and of her efficient aid at the latter session it is
ecessary to speak. At Bloomington, Ill., at the
n of 1875, she was again elected to the office of
Worthy Grand Vice-Templar, and was chosen
e New England delegation to speak for New
nd at the receptive meeting. No member of the
Worthy Grand Lodge receives a more cordial
ng from the prominent members of the Order,
senting all sections of the country, and none com-
s higher respect, than Sister Lane. Space forbids
il of the many ways she has served the Good
lars of Massachusetts.

t the Worcester session in 1873, she was elected
l Worthy Secretary, and performed its duties
such promptness, fidelity, and executive ability,
the Good Templars of Massachusetts honored

toward the establishment of purity and chastity in the land. LUCINDA M. CHANDLER, ROXANA HOWE, M. V. BALL, and other ladies, have edited the periodicals or written the tracts used in this reform; and CAROLINE TALBOT, ELIZABETH COMSTOCK, PHEBE A. HANAFORD, and NARCISSA COFFIN, have not feared to go to the haunts of vice as the bearers of a gospel that cleanses the soul from sin, and makes the life pure and holy.

Very possibly many names are omitted that ought to have been mentioned; but it could not be helped. I should have said more of LOUISA A. SWAIN, than that she was a Gardner of Nantucket, and was the first woman to cast a vote in Wyoming, when the suffrage reform reached its height there.

There was MARY Y. C. GREELEY, who should have been mentioned as a stern reformer of the Luther type. "The New York Commercial Advertiser" in speaking of her said, "Religion, with her, was not the cant of creeds, but in the grander acts of such great philanthropists as Wilberforce and Howard, in the sublime stoopings of the Christ-child when he bends to lift a struggling orphan from the gutter, or grandly and bravely breaks the shackles of the slave."

The list of reformers might be extended to cover all those women who have pursued any vocation not open to women a century ago; and their name is legion. And all their sisters in private life, who add their prayers and sympathy, are reformers, though they do not say, but live out the words, —

"I live for those who love me,
For those who know me true,
For the heaven that smiles above me,
And the good that I can do."

CHAPTER XIII.

WOMEN PREACHERS.

ter Preachers — Mrs. Van Cott and her Methodist Sisters — Annette Brown Blackwell — Olympia Brown — Phebe A. Hanaford Ada C. Bowles, &c.

"Before this altar crowned with peace,
This centre of our spirit home,
Let every strife and question cease,
And fruitful faith and concord come.

For here thy last deliverance stands,
To loose the palsied spell of fear;
And woman with unfettered hands
Keeps thine accepted priesthood here."

JULIA WARD HOWE.

And the angel answered and said unto the women, . . . Go quickly, and is disciples that he is risen. . . . Then said Jesus unto them, . . . Go tell my ren." — MATT. xxviii. 5-10.

"O preach my gospel," was addressed to woman as much as to man; and the first to proclaim the n Saviour was a woman. If it be true, as "The ctator" says, that "what the pulpit wants is more

freshness and less convention, more character and less formula, more freedom and less fear," then the entrance of educated women into the ministry will secure the desired result, and the assumption of the pastoral office cannot be an act of presumption. The thing has been done, and done well. Success has set the seal of approval upon the fact of woman as a preacher.

Said the Rev. Brooke Herford at the Unitarian Festival of centennial year, held in Boston, June 1, 1876, "I don't think the day for a true ministry has gone by, and I doubt whether it ever will. The soul of the present generation is as restless for light, as earnestly asking who will show us any good, as at any time that has preceded it; and he who feels that he has any light, and he who has any deep thought and strong conviction upon those great subjects which are, after all, not mere matters of creed, but which lie at the heart of human life, and are the faith which works in and out, and makes all works worthy, — he who has any thing of that faith will always find people who will help him with his livelihood, in order that he may give his whole heart and life to that work. Yes, the world will always find a livelihood for him who wishes to do this. And not only for him: I was at a meeting of women ministers this morning, and I may include the word 'her,' and say that the world will always find a hearing and all help for the woman, as much as for the man, who really has any living word to speak, and feels called upon to speak it, and has the power of speaking it so that it shall be heard. That I believe to be the solution of the question of the woman ministry that has been coming to the front gradually of late years. It is of no use to ply our old arguments about woman's right to preach, proving it with texts, and having a laugh at Paul

because he said this, or did not say this. We have a little proverb on our side, — I don't know that you have it here, but you have the *thing* at any rate, — and the proverb is, that the proof of the pudding is in the eating. And so, if the preaching be good, it will be heard."

It has been reserved for the present age, and for the New World, — yes, for America, for the United States in her first century, — to show that all are one in Christ Jesus, by consenting to the fact that ecclesiastical functions are the heritage of the daughters as well as of the sons of the Lord Almighty, when the Divine Voice says to any soul, — pointing to the pulpit and the pastorate, — "Go work to-day in my vineyard."

The Society of Friends, or Quakers (as they were at first called in derision), have always had women among their preachers. Not a few women of Nantucket Island were approved ministers among Friends, during our first century as a nation, — MARY ALLEN FARNUM, MARY MACY, and others. NARCISSA B. COFFIN, of another New England State, but dwelling on that island, has labored successfully as a preacher. She is a granddaughter of Joseph Hoag, the celebrated Quaker preacher of New England, the father of a large family, whose daughters were all preachers, his sons also, and some of his sons' wives. LUCRETIA MOTT, the world-known woman preacher, is a native of the same island, where many have often been led to say, as they listened to her in the Unitarian church or Hicksite meeting-house or Siasconset schoolhouse, —

> "She spoke of justice, truth, and love;
> How soft her words distilled!
> She spoke of God; and all the place
> Was with his presence filled." [1]

[1] John W. Chadwick.

ELIZABETH COMSTOCK.

ELIZABETH COMSTOCK.

sionary tours to Egypt and the Holy Land. There she presented Christianity to Mohammedan women, from the Quaker standpoint of Christian equality of the sexes in social life, in religion, and the ministry of the Word. The heathen women listened to her with marked attention; and schools in which her views are being taught are now in successful operation in those countries."

ANN KENWORTHY, RACHEL TOWNSEND, CAROLINE TALBOT, and ELIZABETH COMSTOCK, SUSAN HOWLAND, ELIZABETH COGGESHALL, RACHEL HOWLAND, MARY H. ROGERS, and others, should be numbered with the preaching women who have listened to the call from above, and faithfully obeyed, to the help of many souls.

SARAH SMILEY was formerly a Quaker; but, choosing to be baptized, she passed from among them, yet is not connected fully with any branch of Zion. Elizabeth Stuart Phelps refers to Miss Smiley as "a woman who has a voice as sweet as a robin's, a face as serene as a Madonna's, a courage as resolute as an apostle's, and a purpose as fixed as a Quaker's, and who wears her bonnet into the pulpit beside." But she lays aside the bonnet when she preaches; and her expounding of the Old Testament symbols is very instructive and interesting. She is said to be now writing a commentary on the life of Joshua. Miss Smiley is between forty and fifty, and was educated at the Quaker school in Providence, R.I. She has spoken in many pulpits where no woman ever before spoke, and has thus familiarized many to a woman's voice in the ministry. She is proving also that biblical scholarship and the good work of an expounder is not confined to one sex.

solemn occasion, and it is proper to advert to the real object for which we have come together. There are in the world, and there may be among us, false views of the nature and object of ordination. I do not believe that any special or specific form of ordination is necessary to constitute a gospel minister. We are not here to make a minister. It is not to confer on this our sister a right to preach the gospel. If she has not that right already, we have no power to communicate it to her. Nor have we met to qualify her for the work of the ministry. If God, and mental and moral culture, have not already qualified her, we can not by any thing we may do by way of ordaining or setting her apart. Nor can we, by imposition of our hands, confer on her any special grace for the work of the ministry; nor will our hands, if imposed upon her head, serve as any special medium for the communication of the Holy Ghost, as conductors serve to convey electricity. Such ideas belong not to our theory, but are related to other systems and darker ages. All we are here to do, and all we expect to do, is in due form, and by a solemn and impressive service, to subscribe our testimony to the fact, that, in our belief, our sister in Christ, Antoinette L. Brown, is one of the ministers of the new covenant, authorized, qualified, and called of God, to preach the gospel of his Son Jesus Christ. This is all; but even this renders the occasion interesting and solemn. As she is recognized as the pastor of this flock it is solemn and interesting to both pastor and flock to have the relation formally recognized."

At the age of thirty this ordained woman became the wife of Samuel C. Blackwell, and since that time has retired from pastoral labors, and given her attention to the training of their five daughters. Her home at

because she was a woman. Of course she could not then withdraw till the right was vindicated. Rev. William H. Channing went with her the next day; for, after a packed house in the great hall had taken a whole day to discuss the matter, they ended by shutting out Mr. Phillips and others, as non-delegates. Another half-day, and they shut the whole party out, by a curious action, which in effect put every delegate in leading-strings. But the result, as far as she was concerned, was to give her an opportunity to preach in the same hall the next Sunday, to a vast audience, all so attentive that her voice reached every part easily. Thus she shared with Lucretia Mott in that species of injustice and persecution on account of sex which the second century will be sure to rebuke in every possible way.

Rev. OLYMPIA BROWN (now married to John H. Willis, but preferring not to change her name) was born in Kalamazoo, Mich. She is of New England parentage, and has the blood of Gen. Putnam, of Revolutionary prowess, in her veins. She studied at Mount Holyoke Seminary, was graduated at Antioch College, and has since received the degree of A.M. from her *Alma Mater*. She studied theology at St. Lawrence University, and is a graduate of Canton Theological School. She was the first woman *ordained* among the Universalists, though MARIA COOK and LYDIA A. JENKINS had preached acceptably long years before. Neither of these was ever settled as pastor. Olympia Brown was ordained in Canton, N.Y., in 1863, and preached first in Vermont; but her first pastorate was that of Weymouth, Mass., where she labored six years very successfully. She then removed to the larger field of Bridgeport, Conn., where she still resides. She took

at Association and Convention, and has been two years secretary of the New Jersey State Convention of Universalists, which gives her *ex-officio* membership in the General Convention. She was one of the vice-presidents of the association for the advancement of women (Women's Congress) at its formation, and has since been on its executive board, and has furnished papers for two congresses. She offered the dedicatory prayer in the new Universalist Church in Waterbury, Conn., in 1872, being the first who was ever called to such service. And she was the first woman minister who ever gave the charge at the ordination of a man minister, — the occasion being the ordination of Rev. W. G. Haskell, in Marblehead, Mass. She officiated at the funeral of the oldest Free Mason of Connecticut in 1874,[1] and the same year at that of the oldest Free Mason in America;[2] and was the first woman who ever attended a Masonic festival, and responded with an address to a toast by regular appointment. These things are mentioned, not alone to mark her as a pioneer, but to show what woman can do hereafter. She is seeking to open the way for other women, as Olympia Brown, Lucy Stone, Lucretia Mott, and others have opened the way for her. She disclaims credit for having walked in a God-appointed path; but only claims to be a busy, hopeful, loving woman, whose highest joy will be attained when right shall triumph over might, and every soul shall be saved from sin.

Among those whom Olympia Brown helped toward the ministry was a young girl, RUTH AUGUSTA DAMON, who has since studied at Canton Theological School in New York, then married one of our men ministers, Rev. James B. Tabor; has recently been licensed

[1] Samuel Wire. [2] Daniel Bostwick.

Rev. ADA C. BOWLES was ordained at the meeting of the State Convention in Bradford, Penn., in 1875, and is the successful pastor of the church in Easton, Penn., though she still resides in Philadelphia, where her husband, Rev. B. F. Bowles, is pastor of a flourishing church. She was born in Gloucester, Mass., Aug. 2, 1836, and has been a welcomed lecturer on suffrage and temperance for many years. She married Mr. Bowles in 1858, and studied theology with him. She had previously been a teacher. She preached her first sermon in Webster, Mass., June 27, 1869. She is a woman of superior ability, and a good preacher.

Besides these ordained and settled women ministers, there are others who often preach: among them, Mrs. ELIZABETH M. BRUCE of Melrose, Mass., who is the author of several excellent works for children, and is the present editor of the Sunday-school paper published in Boston, called "The Myrtle;" Mrs. FIDELIA WOOLLEY GILLETT of Rochester, Mich., who is the daughter of Rev. Edward Mott Woolley, and appears to inherit her father's ability as a preacher; Miss FLORENCE ELLEN KOLLOCK of Bellville, Wis., who has just finished her studies in Canton Theological School.

Miss ELLA ELIZABETH BARTLETT and Miss ANNETTE SHAW are now studying for the ministry in Canton. Miss Bartlett, who was baptized by Mrs. Hanaford at New Haven, in 1872, preached her first sermon in Nyack, on Sept. 26, 1875, to great acceptance. Mrs. ABBIE ELLSWORTH DANFORTH is studying for the ministry at Canton Theological School. She is from Peru, O., and gives promise of usefulness.

Besides these ordained and licensed preachers and theological students, there are women in the Universalist denomination who serve as lay-preachers, with or

April 23, 1824. She was the seventh child of her parents, and one of a family of nine children. Her father belonged to a branch of the Clinton family that were distinguished in the early history of the country. They came from England, and dearly loved the mother country, but loved freedom and right better, and took an active part in the early struggle for the independence of the colonies.

"The name of the mother was Mathewson. This family was of Scotch origin; some members of it settled in Connecticut, others in Rhode Island, and nearly all of them became wealthy and prosperous. They were Puritans, who braved the dangers and the hardships of the New World, rather than submit to the religious intolerance of the Old.

"Mrs. Perkins always speaks of her mother as a woman of remarkable native talent, strong and efficient, yet possessing a heart full of kindness and generosity to every living being. She was particularly kind to the unfortunate. Her children were so accustomed to run on errands of mercy to the poorer ones around them, carrying milk, or a piece of meat, or a loaf of bread, that, when old enough to think of it at all, they were surprised that other children were not out on similar errands. It seemed such a right and proper thing to do, that they were surprised that others did not enjoy the same pleasure.

"When the subject of this notice was ten years of age, the father died very suddenly; and it was found necessary that all the children who were old enough should earn their own support. At that early age even, she was the best scholar in the district school; and she shed many bitter tears when she found that the precious school privileges must all be relinquished. Yet no out-

the fondest ties were so suddenly broken. It was in this time of darkness that she began earnestly to inquire about the immortal life brought to light in the gospel. She eagerly studied the Bible, and strove earnestly for the newness of heart that brings reconciliation to God, even in severe afflictions. The peace came at length, not with the sudden brightness that blinded Saul of Tarsus, but with the cry, 'Lord, I believe: help thou mine unbelief.'

"Unreservedly she consecrated herself to God and to his cause in the world. Then the desire came to her to be a missionary in foreign lands. Her own heart was full of zeal; and she wanted to tell others of this inner life, the 'life hid with Christ in God.' But the way seemed hedged up; and she soon learned that she could do missionary work just there where a kind Providence had placed her. She united with the church, became a teacher in the sabbath school, and in every way possible became a helper of those less fortunate than herself.

"Thus the years passed till she was eighteen years of age. Like 'Jane Eyre' by Miss Brontë, she had long sighed for a 'change of servitude' if nothing more. When her eighteenth birthday came, she said to her mother, pointing to the large stone mill, 'That is a very large building, but not large enough to hold me any longer.'

"Accordingly she went before the examining committee, readily procured the required certificate, applied for the school in her own district, obtained it, and went to her work of teaching. . . .

"The next summer found her teaching a large school in Savoy. Before going there she went before the school board for the requisite certificate. Upon this

"Several other books were written in the following years; one of them, 'Alice and her Friends,' receiving a prize offered by a Boston publishing company.

"Next their home was in Winchester, N.H., where they remained twelve years. In addition to his labors as a clergyman, Mr. Perkins served three years in the State Legislature, and two years in the Senate. Mrs. Perkins accompanied him each year to Concord, and saw much to interest her during these visits. She listened to stirring debates in the State House, heard eloquent sermons from the pulpits, and attended brilliant parties given by the first families of the city. She here formed the acquaintance of Mr. and Mrs. Nathaniel White, whom she is still proud to number among her personal friends."

Mrs. ARMENIA WHITE is a woman of the century who could have been honorably mentioned among the women philanthropists or reformers, or women of the civil war. She has labored faithfully in every reform. She has spoken in and presided over public meetings in the interests of temperance and woman suffrage, and has used the wealth God has given her for his cause in every possible way. The writer of this book can use the apostle's words, "She hath been a succorer of many and of myself also." She has been nobly seconded in all her efforts by a benevolent and generous husband.

To return to Mrs. Perkins: "The failure of Mr. Perkins's health induced them to dispose of their home in New Hampshire; and they gave an entire winter to rest among friends at Cooperstown, N.Y.

"The next spring they took charge of the Cooperstown Seminary, and remained there till the school was sold, two years later. These years passed very pleasantly; Mrs. Perkins teaching the advanced English

"Four years ago Mrs. Perkins went upon the platform as a lecturer. Her first lecture was given at Mrs. Hanaford's church in New Haven, Conn., and received the approbation of that lady, and of the people to whom she ministered in spiritual things. The next year, following the inward promptings of the Spirit, encouraged also by her best friends, she occasionally entered the pulpit as a Christian teacher. The same Master who told Mary to go and tell that he had risen has blessed her work; and with this approval she is satisfied.

"The name of Mrs. Perkins was upon the first call for a Woman's Congress in 1873. Her paper upon the 'Higher Education of Woman' was very well received, and was published with the other papers in a pamphlet form. In 1875, at Syracuse, she read a paper upon the 'Uses of Money,' which elicited much applause for its terse sentences, and bold original thought. In that paper was an earnest plea for the education of poor girls who are bright and ambitious, but who cannot pay their expenses at any school.

"She is a real friend to such girls, many of whom she has assisted to gain the knowledge which is power, and the higher knowledge that endureth to eternal life. She is still a student, every day reading French and German and the best English authors, and every day endeavoring to discharge properly her whole duty in the position where she is placed by an overruling Providence. Among the lowly ones does she especially love to labor. In mission sabbath schools, in unpopular temperance work, in prison reform, she is ever ready with voice and pen and purse; and, with a heart full of love and faith and peace, she toils on, remembering the words of the Great Teacher, —

JENNIE F. WILLING.

the Cleveland Convention, and presided over it in November of the same year. She is also president of the South Side Temperance Union, Chicago, and of the Illinois State Temperance Union.

"Largely through her influence, the Woman's Educational Association of Bloomington was organized, and has provided a home where cheap board is given young ladies who are struggling to secure higher education.

"In 1869 she was elected one of the corresponding secretaries of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, which position she has filled ever since, having care of the four States lying about Chicago. In 1873 she was licensed as a local preacher in the Methodist Episcopal Church, and is usually occupied upon sabbaths, preaching in the pulpits in and near Chicago.

"She has delivered sermons and anniversary addresses in most of the principal pulpits of her denomination in all the large cities East and West."

A. M. O'DANIELS was born in Hubbardston, Mass., March 14, 1828. She was of long-lived ancestry on her father's side; but her mother died at the age of forty-three, of consumption. At that time she went to live with an aunt in Westminster, Mass. Of this period, when she was ten years old, she says: —

"We lived on a farm in a retired way, so that I seldom saw any one but the family except on Sunday, and during the session of the district school, which was then held but two terms of nine weeks each, in the year.

"Having no one of my own age to talk with, or who sympathized with me, I learned to like solitude and to

term, with two dollars left, after paying all my expenses and providing necessary clothing. Our board, room-rent, fuel, and lights for those two terms, cost us just forty-seven cents per week each, for my cousin and myself.

"In the winter and following summer I taught school in Westminster, and returned to Westfield again in the fall to complete the required three terms of the course, which was then the rule. Before the close of that term, application was made for a teacher to go to Gloucester. I went in obedience to the call, and remained till a year from the following spring, when, wishing to pursue my studies still further, I 'returned again to Westfield, and remained nearly two terms more, and afterwards taught two terms in the model school connected with the normal, being principal of that department.

"The winter of 1853 and 1854 I taught in Hopkinton, and the following summer in Westminster. I taught also in Mitteneaque, and six terms in Westminster at different times. During that summer I resolved to enter Antioch College at Yellow Springs, O., and spent the winter in a factory at Lawrence to get the means. Before spring I received an application to go as teacher to the House of Refuge, Cincinnati. I went in March, 1855, remained till the opening of the school year at Antioch in 1856, when I entered that institution, and took an elective course, being a member of all the four college classes, and the two higher preparatory during the year, as I took studies that led me into those classes.

"I may here mention that soon after entering the school, I joined the Alethezeteon Society, which was one of four different literary societies connected with

the school. This one was composed entirely of ladies. The others were either of gentlemen or both sexes combined, although the two sexes did not ordinarily hold meetings together. A short time before the close of my third term, the Star and Crescent, which contained both sexes, held a public meeting in the chapel. The Adelphian, which was a gentleman's society, also held one; and we thought our society (which contained some scholars as good as any to be found in the school, among them a niece of Pres. Mann), were entitled to the use of the chapel for a public meeting, and accordingly began to make preparations for holding it, and then sent a request to the faculty for permission, when, to our surprise, we were refused, and wholly on the ground that we were women, and had no gentlemen connected with us to go with us upon the platform. This seemed so weak and puerile, as they assigned no other motive for their refusal, that we naturally felt somewhat indignant, and felt that the sympathies of most of the school, as well as the people of the village, were with us. We met, drew up a series of resolutions condemning the course of the faculty, and setting forth our claims, which we sent to them, then disbanded; and two of us, a Mrs. Cushing and myself, left the school two weeks before the close of the term. We remained in the place, however; and, as Dr. Bellows had previously been invited to give an address before all the literary societies the day before commencement, we attended that meeting in a body, all of us except the president's niece, numbering seventeen, dressed in black, in mourning that prejudice was still so strong as to deny what seemed so reasonable and just a demand.

"Prolonged applause greeted our entrance into the crowded chapel, as the idea was caught by those who

saw us pass to the seats which had been held in reserve. This was welcomed as a token of sympathy with the idea which we represented.

"This occurred in July, 1857. The next day I left Yellow Springs, to take charge of a school in Sylvania, in the northern part of Ohio. I remained there three months, when I returned to Westminster, Mass., where I was married, Nov. 26, 1857, to De Witt Clinton O'Daniels, who was then preaching for the Unitarian society in Athol, Mass., in which place we remained till a year from the following spring."

Four boys were born to them, making glad a home that was continually changed as the father's health failed, and he was obliged to alternate between canvassing and preaching. He died on the 5th February, 1867; and the bereaved mother set about the work of supporting the children, with a trusting and brave spirit. Having made arrangements for her children's comfort in good homes with kind friends, she took up the business of canvassing for books, to support them. She writes of this period to the author of this book: —

"In obtaining my orders I walked all the time, often ten miles per day; and when the days were very warm, and the ground dry and parched, as was sometimes the case, my feet were blistered when night came.

"I usually had some stopping-place for the night with some friend or old acquaintance; but it sometimes happened that I could not return at night to the place from which I started in the morning; and several times I would start Monday morning, not to return till Saturday night, with my satchel and book, and would find a night's lodging among strangers wherever darkness overtook me.

tude directly to those through whom his gifts come to us, we can by bestowing all we are able to give upon those who stand in need of our help. Sometimes I think we are so placed that we seem compelled to receive benefactions from sources that we cannot reach to repay them there, that we may feel so strongly our indebtedness to some one that we shall be *compelled* by force of circumstances to pass the gift along to some one else, in order that we may realize more fully that we are brothers and sisters, and heirs together of the same great inheritance.

"But I am wandering in thought away from the facts I have undertaken to relate.

"I remained in New York till late in October, before returning to my family that I had left in Westminster. None but those who have been called to endure a like separation can tell with what joy I once more greeted them, and found they had been kept and watched over by loving friends during my absence; for the friends with whom my boys were left not only took them to their homes, but to their hearts also, as, in the case of each, a mother's place had been well and faithfully supplied.

"After canvassing a few weeks more near home, I sent to New York for my goods, and commenced housekeeping again with my children on the 30th of December. I kept them with me the remainder of the winter; but, when warm weather again returned, they each went to the places they had lived at the previous summer, while I again went canvassing; but this time I kept my home, and returned to it every two or three weeks through the season, not at any time going more than twenty miles away.

"During this season, besides the books I sold, I

obtained subscribers enough to 'The Independent' to get me a sewing-machine, with the help of which I have been able to do much toward my family's support. I went out canvassing, however, for a few weeks the third summer, but soon gave it up, and took up sewing, which I have continued more or less ever since.

"During the fourth year and fifth summer my eldest boy was away from home all the time on a farm; and as the two younger boys went to school, and I sat alone day after day employed with my needle, I felt that I was not doing enough. Something was continually whispering, I ought to do more than this; and yet I could see no way open in which to work other than the one I was then pursuing, because I felt that I wanted to be with my family, and keep them together as much as I could. During this period in May, 1871, I was employed by the Universalist Publishing House to travel for them for four weeks, trying to enlarge the subscription-list of 'The Myrtle' when it was made a weekly paper. In the course of those four weeks I visited fifty-four different places, comprising the larger towns and cities in all the New England States except Vermont, and called upon the pastor of the society in those places, or the one most interested in the Sunday school, to urge the claims of 'The Myrtle.' It was, you recollect, while employed in this capacity, that I was sent to New Haven, and called upon you; and, though your personal acquaintance with me was slight, yet you began to urge me to take up the ministry for my calling. The night previous I had passed with my old schoolmate at Antioch, Olympia Brown, and she had urged me to take up this work with every argument she could bring forward; and when you, without knowing what she had said, and knowing me so little, again

urged me to it, and as I left took my hand at parting, and thrice repeated 'preach' to me, I could not help thinking, 'Can I do it? Am I fitted for it? Is it my duty? Is that the way God calls me to work?'

"The thought continually recurred to me, and so filled my mind as to keep me awake, and led me to arise early the Sunday morning following, and pen some reasons why I ought to take up the ministry.

"After closing my labors for the publishing house, I returned home early in June with this thought waiting for an answer. I consulted with the minister filling the Universalist pulpit, asking his opinion, I felt so distrustful of my ability to perform the work. He assured me I need not doubt that, and I set myself about the task of writing a sermon; but, seeing no opening to use it, did not finish it till the following winter, when I received a letter from Brother Closson, then preaching in Gardner, asking me to fill his pulpit for a Sunday, either by reading a sermon, or with one of my own; adding I was able to write one if inclined. This, then, is the opening, I thought, by which I am to enter the field. I finished the sermon I had commenced, wrote another, and preached them on Sunday, Jan. 28, 1872. This effort producing a favorable impression, Brother Closson wrote me, that, now I had put my hand to the plough, I must not look back, and asked me to supply again for him, which I did March 17.

"The next summer I preached in West Acton and Waterbury, Conn., three times, and Richmond, N.H.; in the winter at South Acton and Marlboro' twice; and in the spring of 1873 at South Ashburnham once a fortnight for three months. I obtained a license in October of 1872, at the meeting of the State Convention in South Adams. Since then I have been at South Orange three

rate of eight or ten miles each day, without apparent injury to health, — during the first year working as steadily, and walking as many miles, as any man I have known engaged in the business; as those at whose houses I stopped, and who were well aware of my rambles, will bear me witness. The second summer, my strength seemed to fail; but, during the days I spent at home, I was busy caring for my family, instead of resting as a man would, which may have been the reason.

"While canvassing, I received the same compensation that a man would; but I have performed many kinds of labor where I was not paid more than two-thirds as much, and sometimes not half.

"Had I spent my whole time in canvassing, I might possibly have supported my family wholly in that way; but I felt that it was necessary that they should be together as much as possible; and I have been assisted in their support by receiving aid from the Hanson Fund every year but the second since my husband passed away. That year, the one after I made my home in Westminster, I did not apply for it, and hoped I might be able to sustain myself without it, but found I could not, and keep my family together. Friends were very kind, and helped so much that I did not lack for the necessaries of life; and at one of the meetings held in Boston by the ladies, to devise methods by which to raise the Murray Fund during the year 1870, a subscription was taken up in my behalf by kind and thoughtful friends, — prominent among them, Mrs. F. J. M. Whitcomb, M.D., one who lets not her right hand know what her left doeth, and who seems never tiring in her efforts to bless humanity. Others gave too, whose names are held in grateful remembrance; and many

whose names I have never known lent their aid in filling the purse which came so unexpectedly and yet so opportunely to gladden my heart, and set my mind at rest in regard to the problem, 'Wherewithal shall my children be fed and clothed?'

"Once since then, two years ago, have the ladies of the Centenary Aid Association come to my aid. Through their kind assistance, and the thoughtful help of many friends, my path has been strewn with blessings, and we have never lacked the ordinary comforts of life."

Mrs. O'Daniels received a license to preach from the Massachusetts State Convention of Universalists, in October, 1872. She is an acceptable speaker; and, it is hoped, will be ordained, and permanently engaged in the glorious work of preaching the everlasting gospel.

The following paragraph from a Western paper mentions another woman of the century, who preaches:—

"Elgin Association have replied to a recent application from Miss E. E. NEWMAN for approbation to preach, by the following commendation:—

"'Without in any way indorsing the idea of women becoming pastors, in the usual sense of that term, yet, from what we know of Miss Newman's qualifications, we do, as an association, commend her to those desiring such help as she can give; and, in Paul's words concerning Phebe of Cenchrea, commend Miss E. E. Newman, as a servant of the Church, to the confidence of the churches, as one fitted to preach Christ.'"

A New York paper thus refers to another woman preacher among the Methodists: —

"*Port Jervis*, Nov. 22. — Mrs. LOWRIE, a converted actress, is conducting a series of revival meetings in the Drew Methodist Episcopal Church in this village. The meetings are attended by thousands of people, and over five hundred converts have been made. The number includes many wealthy and prominent residents. Mrs. Lowrie is an eloquent speaker, and an excellent vocalist. Her discourses are delivered while she walks about the house. They are full of extravagant and impassioned passages, interspersed with weird hymns and wild gestures. She wields a powerful influence over the large congregation that assemble to hear her, and her voice is frequently drowned by their shouts. Two avowed infidels, one a contributor to the Boston 'Investigator,' are among her converts. A leading atheist asked for prayers on Saturday night, amid a scene of wild excitement. The church will not hold all that apply for admittance. People come twenty miles to hear her; and so many train-hands from the Erie Railway attend the service that new men have been employed to fill their places.

"Mrs. Lowrie is a lady about thirty-five years of age, and shows the effect of the hard work she is doing."

AMANDA M. WAY was born near Winchester, Ind., July 10, 1829. Mrs. Burleigh in speaking of her,[1] says of her, "The stanch advocate of progress, the friend of the slave, the champion of woman's rights, priestess of temperance, indefatigable worker for the Sanitary Commission, and tireless nurse in the hospital,

[1] Woman's Journal, vol. I No. 42.

and on the field. It was good to look into her face, to listen to the tones of her deep, rich voice; for in the face was written the record of that noble life, — written as only deeds can write, so plainly that not even the most untaught could fail to read it aright, — while her voice told unmistakably, not only of sympathy and tenderness, but of strength and courage. . . . In the organization of the Good Templars, — the first, by the way, that recognized the equality of woman in carrying forward the great reform, — she held one office after another, till she had filled all, when she was elected to the highest office in the National Lodge, the first woman who ever held it. . . . Her beneficent life is the most eloquent argument in favor of the enfranchisement of woman, her varied activity and extended usefulness, the illustration of woman's sphere."

She is now a preacher among the Methodists.

ELIZABETH M. POWELL was the acceptable preacher for the Free Congregational Society in Florence, Mass., in 1871. She has since married, and is not now a pastor.

Rev. FANNIE U. ROBERTS was a successful preacher. The "Gospel Banner" of Maine thus refers to her: —

"Last week we mentioned the passing away of this excellent Christian woman. Rev. S. S. Fletcher had promised that he would furnish an account of the particulars of her death. The following has been received from her sister, which Brother Fletcher desires published rather than words from his own pen. The letter was written in Winona, Minn., the place where Sister Roberts died.

WINONA, Sept. 3, 1875.

"REV. G. W. QUINBY. *Dear Sir*, — My sister, Rev.

Fannie U. Roberts, formerly pastor of the First Universalist church, Kittery, Me., whose ordination sermon you preached Feb. 5, 1874, departed this life Aug. 26, 1875, of bronchial consumption, aged forty one years and six months.

"She preached to her parish until she lost her voice, then she had her pulpit supplied to the end of the year. When she sent in her resignation the society generously voted not to accept it, but gave her three months vacation. She came to Minnesota for her health, and arrived at my home in Winona, May 15. But the climate failed to benefit her, and she gradually declined until death came to her relief.

"She was born at South Berwick, Me.; was the daughter of Frederick and Hannah R. Cogswell, both preachers of the Christian church; was married in early life, and was a devoted wife and mother. At the age of twenty-eight she experienced religion, and joined the Congregational church at Northwood, N.H., where she then resided, and was superintendent for some time of the Baptist Sunday school.

"From a child she was imbued with the spirit of Universalism, and entertained more or less of the Universalist views. There was something grand and noble in the idea that God, in his infinite goodness and his boundless love, was to raise man from his degradation, and by a process of purification elevate him to be joint heir with Christ, and that this fatherly love embraced the whole human race.

"In 1870 she commenced lecturing on moral and intellectual subjects, after which she accepted the invitations extended by the Kensington and Wells Universalist societies, and began supplying for them in the spring of 1871, and continuing unti' she accepted the

call from Kittery, Me., where she remained until April, 1875.

"During all her weakness and pain she was never heard to murmur or complain, but was always more thoughtful for others than herself. She was beloved by every one that knew her. She has left one son, three step-daughters, and brothers and sisters, to mourn their irreparable loss; but we hope for a bright reunion in a fairer world.

"Sister was well aware of her approaching dissolution, and made all necessary preparations; said she was not afraid to die, and, if she could not get well so as to lead a life of usefulness, she would rather go now; said she felt her heavenly Father near her. By her desire we sent for Rev. Mr. Tuttle of Minneapolis, to attend the funeral; but he could not come. Rev. Mr. McKinley (Methodist) of Winona preached a sermon from 2 Cor. v. 1. We buried her remains in Woodlawn Cemetery.

"Sister Fannie wished me to request you to write her obituary, and said, 'Tell him I die in the faith,' and it was what she had upheld ever since she came here. I have now given you the outlines that you may know the facts, and to direct you in what you wish to say.

"Truly yours,

"MRS. LIZZIE WAITE."

We would say that Sister Roberts in mental vigor and Christian goodness was no ordinary woman. But few clergymen in any denomination could write a better sermon, or offer a more effectual impromptu speech; while she had the ability to win not only the respect, but the warm friendship, of every member of her parish. Rev. S. S. Fletcher of Yarmouth, who

knew her well, testifies as follows, relative to her ability and Christian goodness: —

"You cannot overstate the love and esteem in which our dear Sister Roberts was held by all the societies to which she had ever ministered. She was eloquent and instructive as a preacher, and most efficient in all the pastoral relations, whether in the Sunday school as leader of the Bible class, at the bedside of the sick, or in the homes of the afflicted.

"She had the power, as only few ministers have, of attaching her people to her by winning their affection. She gave to them the love of a consecrated minister, and received in ratio as she gave. Mrs. Roberts never preached to any society whose preference would not have retained her services. She was ever modest, and the sweet dignity of her womanly nature shone out in all her acts; and, whatever may be said or thought of a woman ministry, with Mrs. Roberts it proved an entire success. . . .

"My own heart beats responsive to the grief of those who knew her best; and I sorrow that we shall see her face and listen to the sweet sound of her voice no more on earth."

MEMORIAL SERVICES.

"BROTHER QUINBY, — On Sunday afternoon the 12th inst., services were held at the Universalist church in Kittery, in memory of the former and well-beloved pastor, Rev. Mrs. F. U. ROBERTS.

"The church was beautifully decorated with flowers, and crowded to its utmost limits. Every inch of space, even to the steps of the platform, was occupied by the friends who gathered there to testify their love and re-

MRS. MAGGIE N. VANCOTT.

by Bishop Gilbert Haven and Rev. David Sherman. The book is graphic, and full of statements and incidents, interesting especially to the sect to which Mrs. Van Cott belongs. The closing chapter, on the right of women to preach, is valuable for all. Mrs. Van Cott is a native of New York City, born March 25, 1830. Her maiden name was Newton. She is of English and Scotch descent. Since there is a volume concerning her and her labors, it is less needful that much be told here concerning her. A New York illustrated paper in 1875 spoke thus of her: —

"An interesting revival is now in progress at the Clinton-street Methodist Church, Newark, N.J. It is presided over by the Widow Van Cott, whose portrait, together with a number of scenes occurring during one of the meetings, are given in our present number. She has entered upon this new field of missionary labor under the prestige of decided revival triumphs in Newburg, N.Y., and elsewhere; and, judging from the true religious zeal manifested by her in the conduct of these meetings, is destined to accomplish a great amount of good in the community at large. Many touching incidents are continually occurring, that tend to give a great and overawing solemnity to the scene. Old men whose locks have been whitened by the frosts of many winters, as also the young man just starting upon a solution of this great life-problem, the matron and the maid, all join in one common supplication for that 'peace which passeth all understanding.'

"Our artist has given striking illustrations of some of the incidents that occurred during a recent visit to the above-named place of worship. One old lady, becoming convinced of the errors of her sinful ways,

rises from her seat in the body of the church, and approaches the altar, where, upon her knees, she asserts her thorough conversion. Another is a young girl, who, though fully aware of her depraved and sinful condition, requires to be led to the altar, that she may receive divine pardon. There is also presented the case of a young man who stands upon the brink of salvation, 'almost persuaded,' and by whose side kneels this spirited evangelist, who is invoking the divine blessing upon so worthy a determination. The portrait of Mrs. Van Cott exhibits an exceedingly plain but scrupulously neat woman: a wealth of shining brown hair, tastefully arranged in wavy crimps of the old-time style, over her temples, gives a highly spiritual cast to her features. Her voice is powerful and firm, kept well under control; and, when she rises in the pulpit to deliver the opening exhortation, the influence exerted over the crowded audience is simply wonderful. Her views upon religious subjects are broad and expansive, and she possesses a well-defined sense of human obligation. So straightforward, plain, but forcible, are her arguments in support of the 'new life,' that even the most case-hardened sinner is forced to admit the truthfulness of her tenets. Undoubtedly her power for the accomplishment of much good lies in her magnetism, and the speedy establishment of a sympathetic current between herself and the worshippers. The meetings over which she presides — and is of a consequence the central point of attraction — are characterized by a deep religious feeling, a quiet but persistent searching after hidden truths; and numerous are the self-confessed transgressors of the moral laws, who have espoused the cause of the 'meek and lowly Nazarene,' and been divested of the robes of darkness and sin, under her exhortations.

"She was, until late years, herself a weak and sinful woman: consequently she has a full appreciation of the many difficulties which sinners must experience in their attempts to get out of the old ruts. After the death of her husband, who was a prominent merchant in New York, she for a time conducted his business, and exhibited considerable executive ability. To use her own language: 'It was right under the shadow of old John-street Church that the sudden conviction came upon me, and I gave myself up completely to the power of God.'

"Her greatest successes thus far have been confined to conversions among the working classes, and have had the effect of encouraging her to renewed exertions in the provinces. Her efforts may be properly considered as being supplemental to the more extensive work of her co-laborers in the field of religion, Moody and Sankey."

From the book above mentioned the following is given as illustrative of the old prejudice against women speaking in public prayer-meetings, which is still too prevalent. One cold, snowy day, Mrs. Van Cott passed through Fulton Street. "So terrible was the storm, that she saw no other lady on the street, when presently her eye caught the sign of the noonday prayer-meeting. Looking at her watch, she knew she had time to drop in, get a blessing from heaven, and reach her desired place of business. About forty gentlemen were present, and she the only lady. The prayers were glorious, the testimonies grand, and her heart began to feel the glow of Jesus' love. Five minutes before one o'clock she arose, and occupied three minutes testifying of the power of Christ to save. She was sweetly blessed. The meeting closed;

and, as they descended the stairs, she was met by one who, after considerable clearing of his throat, and a polite bow, said, 'Ah, madam, ah — we — do not — ahem!'" Quick as thought the truth flashed through her mind that she was a woman, and had dared to speak of her precious Saviour in the presence of men. She caught his words, and continued them: 'You do not permit ladies to speak in your meetings.'

"'I won't say *permit*,' was the reply; 'but it is strictly a *men's* meeting; and there are plenty of places elsewhere where women can speak.'—'I am aware of it, sir, thank God! but I thought I felt the Spirit of the Lord; and I am taught that, where the Spirit of the Lord is, there is liberty. Please excuse me, sir: I will never intrude again.'

"'Oh! no intrusion, madam; come again.'—'Thank you; I will when I can go nowhere else.'

"As she passed on, choked with deep emotion, a gentleman stepped to her side, and said, 'Don't weep, lady. I know what you have passed through; but they have dealt gently with you. I have known them to tell ladies of great refinement and talent to stop and sit down, when the room has been full of people; but, as true as you live, I feel that that is just what the Fulton-street meeting wants to make it a power greater than it ever has been." Happily Mrs. Van Cott belonged to that large and fervent body of Christians which does permit women to speak, and which has licensed ANNA OLIVER, HARRIET D. WALKER, and others; but as yet ordination has been conferred on none. It is said that the Bishop of California refused to ordain Mrs. Van Cott, simply because she was a woman, though, as stated, she had brought 1,735 persons into the church; travelled 7,208 miles in the Master's service: written in

one year 650 letters, attended 829 religious meetings, and preached 399 sermons. During one year she had spent 1,779 hours in religious meetings. Though all this evidence of zeal and success fails to gain her an ordination at the hands of man, God shows through her how a woman, even without ordination, can do the work of an evangelist. Other women are following in her footsteps; and the time is not far distant when they will find all doors open for them, and such men as Bishops Haven and Simpson ready to ordain them.

The Episcopalians of England and America have had noble women workers in their churches, and a class of devoted women like sisters of charity among them; but it would be deemed sacrilege by many in those churches for a woman to perform sacerdotal duties. "The Woman's Journal" (vol. v. p. 85) says, "Mrs. Stanton throws down a trump card in the proposition that no woman should attend a church where they refuse to admit a woman preacher to the pulpit on account of her sex. If this were carried out, every church would have to succumb, as women compose the majority of the audiences."

"The Congregationalist" said in 1872, "If any woman has a call to the pulpit, and can get people to hear her preach, we would bid her God speed." That possibly was the ground Harriet Beecher Stowe took when asking a man who said he had a call to preach, "whether he noticed that people had a call to hear him."

Even the Swedenborgians have been appealed to on the subject of a woman ministry. As Mrs. M. A. K. Benchley appealed by printed circular to the Episcopalians of New York in 1874, so Dr. Harriet Clisby previously addressed the "New Jerusalem Conven-

tion" held in Boston in June, 1872, saying among other forcible words, "The world needs women, needs their thought, their ministry, their active co-operation in the performance of uses. Beneath the calm of their pure lives is an indwelling fire, though sleeping. Touch it, light it with the hopes of your own aspirations, and have them as co-workers in the work of God before you."[1]

The Christians — or *Christ*-ians as they are popularly but incorrectly termed — have among them several woman ministers, ordained with public services within the last few years. In 1868 or 1869, the lamented Richard F. Fuller, Esq. (brother of Margaret Fuller d'Ossoli and Chaplain Arthur B. Fuller), then a lawyer in Boston, informed me of this lady, as a speaker in repute in that religious body, with which he was himself connected, and spoke earnestly in favor of a regularly ordained woman ministry. He did not live to be present in the flesh at her ordination; but she is now a successful laborer, duly commissioned, in or near New Bedford, Mass. I refer to Rev. ELLEN G. GUSTIN, who was ordained at the annual meeting of the Miami Christian Conference held in Newton, O., in October, 1873. Mrs. EMI B. FRANK of Indianapolis was ordained; Elder Limington offered the ordaining prayer, and Prof. Weston of Antioch College gave the charge, while Elder McCullock, President of the Conference, gave the right hand of fellowship. A correspondent of the "Woman's Journal" said, "Her ordination had been decided on without a dissenting voice; and many of the ministers present gave public expression of approval of women in the ministry. One of the oldest and most influential said, 'God has given to many women as

[1] Woman's Journal, vol. ii. p. 202.

eloquence that should be used for Christ's cause on earth: let us rejoice to welcome them as co-laborers with us.' Another said, 'The world groaned with error and sin. One of its most eminent errors was that it had attempted to run all the interests of life on a purely masculine basis; excluding from public recognition the heart and intellect of wife, mother, and sister.' A resolution was passed pledging the Conference to use its utmost efforts to open the way for young men *and women* to enter the ministry."[1]

The Unitarians have had thus far but two regularly ordained and settled women ministers, though there are several who frequently officiate in Unitarian pulpits, who would be licensed preachers, doubtless, if that denomination made provision for such laborers, and who ought to be outwardly set apart by "the laying-on of hands," since they are evidently already ordained by the Spirit. Among these occasional preachers may be mentioned Mrs. JULIA WARD HOWE, Mrs. CAROLINE H. DALL, Mrs. EDNAH D. CHENEY, Miss MARY F. EASTMAN, and Miss HARRIET M. LUNT. The two ordained women ministers mentioned above were also settled pastors, the one in Brooklyn, Conn., the other in Mansfield, Mass. Both are freed from pastoral duties now; the one, Rev. MARY H. GRAVES, remaining in her Massachusetts home after recent missionary efforts at the West, supplying parishes occasionally, and seeking to establish health, never very firm. I can speak personally of her commendable progress, from a writer in Sunday-school and other periodicals, to the studies and labors of the gospel ministry, against the tide of early prejudices in which she shared, and the discouragement of weak frame and needful arduous prepara-

[1] M. F. T. in Woman's Journal, vol. v., p. 362.

tion. A lover of literature, a bibliopolist without being a bookworm, with her untiring industry and ready pen she has done good service in arraying facts on various occasions. She was ordained in the Unitarian church at Mansfield, Mass., Dec. 14, 1871, on which occasion the services were as follows: Invocation by Rev. S. W. Bush, reading of Scriptures by Rev. William Brown, sermon by Rev. W. H. Cudworth, occasional hymn by Rev. Phebe A. Hanaford, ordaining prayer by Rev. Fielder Israel, charge by Rev. J. H. Wiggin, hand of fellowship by Rev. Celia Burleigh, address to the people by Rev. Olympia Brown, closing prayer by Rev. J. D. Pierce.

CLARA MARIA BABCOCK, herself the daughter of a Unitarian clergyman, Rev. William Babcock, studied at the Unitarian Divinity School in Cambridge, Mass., and afterward at Heidelberg, Germany, where she was married to Rev. Herman Bisbee, and both were afterward preachers in a Unitarian church in Stepney Green, London. After the death of her husband, who was a preacher in South Boston, she was ordained, and is now preaching acceptably.

The first ordained woman minister among the Unitarians, Rev. CELIA BURLEIGH, has recently passed on from the city of Syracuse to the long and welcome and blessed rest of the great hereafter. Her graceful form and soul-lit countenance will be long remembered; and the beauty of her spirit, as well shown in her words of wisdom and love, will not soon be forgotten. Her memory is precious wherever she was known, as the faithful teacher, the admirable writer, the eloquent preacher. It was the privilege of the writer to read the Scriptures and offer the opening prayer on the occasion of her ordination in the quiet, lovely village of Brook-

lyn, Conn. I said at the Woman's Congress in 1875, "Amid 'the golden glory of October days' some of us who are here to-day saw her, in the beauty of her ripe womanhood, and the maturity of her mental powers, assume the important office of the Christian minister; and now once more, 'amid the golden glory of October days,' we are together, thinking of her, and wishing for her again a field of usefulness commensurate with her powers. God has granted the prayer, even before it was uttered; and her parish is composed of those who, like herself, have entered the realms of immortality. Her patience and her Christian trust are before us in the lustre of a bright example. May her mantle fall upon another woman worthy to wear it, and the pulpit once consecrated by the presence of a Samuel J. May, and further honored by woman ministers of marvellous grace of manner, and winning melody of speech, and wondrous profundity of thought, be again worthily filled!" On the memorable day of her ordination, her former pastor, Rev. John W. Chadwick, preached the sermon, Rev. William P. Tilden offered the ordaining prayer, the charge to the pastor was given by Rev. William Potter, the welcome to the ministry by Rev. Oscar Clute, and the address to the people by Mrs. Julia Ward Howe. The ordination hymn was from the pen of Mr. Chadwick, whose own ordination hymn had been from the pen of Mrs. Burleigh's husband, whose expressed wish was the cause in part of her engaging in the work of the ministry. This mention of her may fitly be closed with her own words, spoken when delivering a memorial discourse on the anniversary of the death of the saintly and sainted Samuel J May. "Is it not to him," she said, "that I, a woman, owe the privilege of standing here to-day as your

pastor, and offering this tribute to his memory? Let us show our love and reverence for him by living such lives as he would wish us to live, by promoting the interests which he held dear; by doing our utmost to secure to every human being the right to think his own thoughts, live his own life, to own no master but the truth, whose mission it is not to enslave, but to make free. So living we shall be one with him and with all the brave and true spirits of the past; our souls will be open to their influence; we shall be their co-workers and God's strong helpers, carrying forward that for which the worlds were made, — the uplifting and ennobling of humanity."

"The Jewish Messenger" states that "as yet, the woman's rights movement has not reached the synagogue. No Jewess is, to our knowledge, emulous of Miss Smiley the fair Quakeress, or Mrs. Hanaford the Universalist, and desires to preach to her brethren. The preaching propensity may exist among Jewesses; but it is confined to the family circle, or to some of our ladies' societies. . . . This may be an evidence of their degeneracy, or of their common-sense." Whereupon the "Christian Register" remarks, "But we advise the 'Messenger' to beware of premature exultation. When human nature has had its perfect work among the daughters of Israel, some of the kinswomen of Miriam and Deborah may entirely eclipse the Universalist and Presbyterian prophetesses."

The latter title was probably given to Miss Smiley because she made her first notable appearance in Rev. Dr. Cuyler's pulpit in Brooklyn, N.Y. She still wears her Quaker garb, but she is certainly not to be numbered with that people, since she has submitted to water baptism from Rev. Mr. Pentecost, and that is in

direct opposition to the views and practices of Quakers But she is doing a good work in the pulpits of the churches usually closed to women. The writer had great pleasure in hearing her as she stood in the Congregational and Baptist pulpits of New Haven, Conn., and trusts that more women of her biblical scholarship, and personal ability in voice and manner, will stand in those pulpits otherwise practically closed to women, till in time they will be as fully open as others to the true successors of the clergywoman of Cenchrea.

Reference has not been made to the fact that women preach or speak in public on sabbath days among the Spiritualists. Such women as Mrs. AUGUSTA COOPER BRISTOL and Mrs. MARY F. DAVIS, and many others of noble life and Christian sympathies, speaking thus, cannot fail to exert a mighty influence for good. But, as neither men nor women seem to be set apart for preaching or pastoral service among this people, their public workers are not here enumerated.

Among the Baptists, — the Calvinistic sort, — no women ministers are known; but women speak upon missionary topics, conduct missionary and educational meetings, and are working grandly so far as opportunity is given. Among them I may mention Mrs. AUGUSTA M. HOVEY of Newton, Mass., the accomplished wife of a professor in Newton Theological Institution, whose eloquent words stirred a large audience to interest in missions, one afternoon in New Haven, Conn., as she spoke from the same pulpit in which Miss Smiley afterward stood.

Jessie, a Scotch peasant, whom Mrs. CAROLINE A. SOULE recently met at Dundee, when she was told by Mrs. Margaret E. Parker that her guest Mrs. Soule was a preacher sometimes, made answer, "The woman of

Samaria was the first missionary;" thus giving, though a stanch Presbyterian of the John Knox stamp, the assent of her soul to the right of woman to preach Christ. And to whom was the message given, "Go tell my disciples and Peter that the Lord has risen," but to those women who were —

"Last at the cross and earliest at the grave"

of our Saviour? Who more fitted, more worthy, more ready, than woman, to preach "Jesus and the resurrection"? The coming preacher who is to gain the ear of the churches is a woman, — not one woman of any church, but the consecrated, God-gifted women preachers of all the churches. Rev. S. P. Putnam in "The Liberal Christian" once said truly, "Sure I am that the voice of woman will be heard in the pulpit of the future; for she has many things to say out of the heart of God that man does not know, and of which he cannot tell *us* [men ministers]. She will speak things hidden from the foundation of the world. Eve has been too long silent. She must now tell us of her passionate experiences, her hopes, her aspirations, her dreams, her longings, her failures, and her triumphs, in the long, long history of the world. She has labored through many a generation with an unspoken heroism; but now the music of her utterance must be heard, laden with the riches of a wondrous growth that has yet been but faintly comprehended. Vast and beautiful are the visions that God has revealed to her self-sacrificing spirit; and the world, by means of their expression, will be lifted up to a diviner life, to a more tender comprehension of the universe, and a finer feeling of its immanent glory. The pulpit will never reach its sublimest power until woman takes her place

in it as the free and equal interpreter of God. The priest must give way to the tender soul, as well as manly intellect. The desk must reverberate the full heart of humanity, or its eloquence will become a vanishing sound."

This chapter may be finished with "the sure word of prophecy." The on-rolling years will bring the triumph of truth. The kingdoms of this world must become the kingdoms of our Lord and his Christ, for "the mouth of the Lord hath spoken it;" and, in the great redemptive and uplifting work of the future, woman shall have her due proportion, and afterward the righteous recompense of reward that must follow as she beholds humanity purified and blest.

The call of the age is to action, — to grand, concerted, consecrated action. Women are called to labor both by themselves and with each other, for the elevation of the race, for the enfranchisement of every soul, for the breaking of every fetter, till all the children of our God are rejoicing in "the liberty wherewith Christ maketh free." This is an age of progress; and, in the light of its centennial glory, our country has the greatest of all reason to be glad in the advance which its women have made. The mighty tide of human progress is sweeping on with resistless force, and no man shall ever see its ebb. Like that river of eternal love that floweth from beneath the throne of God, this sweep of human advancement must be continuous and perpetual.

And the grandest movement of our age is the movement in behalf of woman. It is the grandest of all the ages. By the larger part of the Christian world woman is reverenced in the Virgin Mother; and by the rest is she revered in the feminine characteristics of the immaculate Son. Shall any true woman, any Chris-

tian woman, be idly a spectator, and not grandly a worker, in the movement of to-day?

"We are living, we are dwelling
In a grand and awful time;"

and

"In an age on ages telling
To be living is sublime."

How much more sublime to be an actor in the moral drama which attracts the absorbed attention of the good and true, that sitting above all conflicts, in the realms of peace and blessedness, behold the coming triumph of the Right! Our dear ones are there. And by all the love they had for Christ and for his cause, for God and for humanity, the appeal is here made to every reader, that you not only bid the work of redemption "God speed," but that you lend to all efforts for woman's advancement your heartiest effort and your earnest prayer. To every earnest woman, with loving heart and active brain, comes this appeal: —

"Up! it is the Almighty's rally:
God's own arm hath need of thine."

CHAPTER XIV.

WOMEN MISSIONARIES.

Ann H. Judson — Harriet Newell — Sarah B. Judson — Henrietta Shuck — Women connected with the various Church Boards of Foreign and Home Missions — Woman's Centenary Association — Mrs. Howe's Peace Mission to England, &c.

"What if to heathen lands afar the word of life he bear?
In that high work of sacrifice still woman hath her share."
MARY M. CHASE.

"Go ye into all the world, and preach the gospel to every creature." — MARK xvi. 15.

EVER since the Christian era began, women have been missionaries, even in the special sense of that word, as much as men. They have been propagandists of the Christian faith; they have been benefactors to the race in the work of disseminating the truth that maketh wise unto salvation, by labors as teachers among the heathen, and, by their pens and voices in nominally Christian lands, stimulating those

John Stuart Mill), so we need not in the long-run make restrictions to keep women from spheres for which Providence has unfitted them; nature being abundantly strong enough to preserve the order of the sexes without the help of our crutches. Free to exercise any exceptional gift in public, and taking their regular share in the business of the church, the Quaker women are profoundly domestic, though with a certain largeness of mind, and absence of feminine littleness, which doubtless springs from their wider training."

It has been found by those men who have been missionaries in foreign lands, that, accompanied by women, their cause is more prosperous, for the wives of the men missionaries can often gain access to women as they cannot; and if the character of the women marks the standard of society in every place, as it does, then it is vastly important that the women be reached. The women who have, with rare self-sacrifice, left home and native land for a home in heathendom, with missionary husbands, are as much missionaries as the men, though the latter have been ordained and are salaried. The women have been ordained by the providence of God, and in their spirits; and their reward is in heaven.

It is almost needless to affirm that Mohammedan women need the help of their Christian sisters as much as the women of idolatrous nations. A writer in "Fraser's Magazine" tells the story of the need of women missionaries in the following statement concerning Mohammedan women: —

"In any serious question of reform among Mohammedans, the position of women must occupy a prominent place. We are not now speaking of polygamy, but of

the seclusion of women, the abnegation of their influence, and, as a corollary of this, the rearing of the entire population in frivolity, ignorance, and vice. The Koran bids men 'respect women of whom they are born;' but a few isolated precepts like this are powerless against its general tenor. The Turkish women shuffle unnoticed through the streets in their yellow slippers, or sit for hours in the meadows of the 'sweet waters,' their bright *ferejehs* gleaming like a party-colored bed of tulips. If their owner is a man of mark, they are taken for an airing in a gilded coach, or they are huddled like sheep by their black wardens into a separate pen on the little steamers which pant busily across the Golden Horn. The life of a Turkish woman is vapid and meaningless; she is as ignorant as a child: yet even the grand vizierat is often at the disposal of harem intrigue. And, if we would discover the canker which lies at the root of Turkish society, we must seek it in the practice which condemns the children of both sexes to the vicious atmosphere of the harem during the most plastic years of life. The origin of this treatment of women we shall find not in the dictates of Oriental jealousy, but in the teaching of the Koran. The divine book by no means ignores the existence of woman. It lays down most careful and minute rules for her walk in life. But it treats her rather as an adjunct to man than as an independent, responsible being. Obedience is the corner-stone, — obedience to him who rules over her. Home is her proper place; but if she goes abroad she must veil her face and breast, — nay, some say, even her hands. 'Speak unto thy wives and thy daughters, and the wives of the true believers,' says the Koran, 'that they cast their outer garments over them when they walk

abroad. Believing women must not discover their ornaments; . . . and let them throw their veils over their bosoms.' It is in such light matters as these that we see the difficulty of a change in the current of Eastern thought. It is not merely the inveterate habit of centuries, though this is stronger than law, but also a matter of religion. The Spanish lady may exchange her mantilla for a Paris bonnet, with a sigh perhaps at the despotism of fashion; but, if her Turkish sister lays aside her *yashmak*, she infringes solemn ordinances of her religion, and degrades herself in the sight of all. If, however, as we have seen, the Koran awards a very modest place in the scheme of society to women, it does not, as many have supposed, absolve her from responsibilities here, or exclude her from participation in the life to come. This would be manifest, even though no other duty had been enjoined than performing the pilgrimage to Mecca, which is of such paramount importance that it is declared that a man might as well die a Jew or a Christian as neglect it. It has been erroneously supposed that the Koran allows women no souls. But it expressly states that the devout Mussulman, in addition to his seventy-two celestial brides, shall be allowed the company of any of his wives in paradise, of whom he may not have grown tired on earth. The Prophet too, finding that his interrogator, on one occasion, was not satisfied with the declaration that there would be no old women in heaven, hastened to add that he only meant by this that all would be restored to youth; though, to be sure, when he was permitted to take a bird's-eye view of heaven and hell, he saw that most of the inhabitants of the latter place were women. The absence of women from mosques has probably led hasty observers to the above conclusion;

but this is only due to the desire that they should not distract the attention of the male worshippers."

Even, then, in the lands of the Crescent the woman disciples of the cross can be abundantly useful. The same is undeniably true in regard to all other lands where the light of the truth is dawning, or yet to dawn.

It would be simply impossible to give even a paragraph to each of the women missionaries who have gone forth to foreign lands for Jesus' sake. A few only can be mentioned here. American missions began in the present century; and every woman missionary who has gone from our shores has been a woman of our national century. The three women who successively became the companions of Adoniram Judson are known and honored in all the churches. Their memoirs have been written, and are easy of access, and as thrilling as any work of fiction to the Christian heart. Says Mrs. Hale, "Mrs. ANN H. JUDSON was the first American woman who resolved to leave her friends and country to bear the gospel to the heathen in foreign climes. Well does she merit the reverence and love of all Christians; nor can the nineteenth century furnish the record of a woman who so truly deserves the title, a missionary heroine." The brief sketch of the pioneer woman missionary, as given by Mrs. Hale, is as follows: "Ann Hasseltine Judson was born in 1789, in Bradford, Mass. She was carefully educated, and became early distinguished for her deep and earnest religious character. In February, 1812, she married Adoniram Judson; and in the same month sailed for Calcutta, her husband being appointed missionary to India. Soon after they reached Calcutta,

they were ordered by the East India Company, who were opposed to all missionary labors among the natives, to quit the country. While waiting for an opportunity of leaving, Mr. and Mrs. Judson employed their time in investigating the subject of baptism; and, being convinced that their previous opinions had been erroneous, they joined the Baptist church at Calcutta. In July, 1813, Mr. and Mrs. Judson arrived at Rangoon in Burmah, where for many years they labored successfully and diligently in the cause of religion. In 1821, in consequence of protracted ill health, Mrs. Judson returned alone to America, where she remained till 1823, when she rejoined her husband in Rangoon. Difficulties arising between the government of Bengal and the Burman empire, and the taking of Rangoon by the British in 1824, caused the imprisonment of Mr. Judson and several other foreigners who were at Ava, the capital of the Burman empire. For two years the inexpressible sufferings endured by these prisoners were alleviated by the constant care and exertions of Mrs. Judson; and it was owing in a great measure to her efforts that they were at last released. In 1826 the missionary establishment was removed from Rangoon to Amherst; and in October of that year Mrs. Judson died of a fever during her husband's absence. The physician attributed the fatal termination of the disease to the injury her constitution had received from her long-protracted sufferings and severe privations at Ava. In about six months after her death her only child, an infant daughter, was laid by her side." Dr. Judson married, for his second wife, the widow of the missionary Boardman.

SARAH B. JUDSON was born in Alstead, N.H., Nov

4, 1803; was "married to George D. Boardman in 1825, and soon after accompanied her husband and other missionaries to Calcutta. The first destination of Mr. and Mrs. Boardman was Tavoy; and there, after encountering great dangers and sufferings, and overcoming appalling difficulties and discouragements, in all of which Mrs. Boardman shared, Mr. Boardman died in 1831. She had previously lost two children; one only, a son, was left her, and they were alone in a strange land. But she did not desert her missionary duties. Four years she remained a widow, and then was united in marriage with Rev. Dr. Judson. Their union was a happy one; but after the birth of her fourth child her health failed, and a voyage to America was recommended as the only hope of restoration. Dr. Judson, with his wife and children, took passage for their own country; but, on reaching the Isle of France, Mrs. Judson's health was so greatly improved, that Dr. Judson, whose duties in Burmah were urgent, determined to return, while his wife and children should visit America. The arrangements were accordingly made; and, in expectation of the parting," Mrs. Judson wrote a sweet poem commencing, —

"We part on this green islet, love, —
Thou for the eastern main;
I for the setting sun, love,
Oh! when to meet again?"

and closing with this stanza: —

"Then gird thine armor on, love,
Nor faint then by the way,
Till Boodh shall fall, and Burmah's sons
Shall own Messiah's sway."

One verse in the poem has been often quoted, for its sweetness and truth: —

"Yet my spirit clings to thine, love,
Thy soul remains with me;
And oft we'll hold communion sweet
O'er the dark and distant sea."

But they did not part then; for on putting out to sea Mrs. Judson grew worse, and died in sight of the rocky island of St. Helena; and there her form is resting. The island has become noted as the place where Napoleon died, but it is dearer to Christian hearts the world over as the place where Sarah B. Judson's body rests. The warrior is eclipsed by the woman missionary.

EMILY C. JUDSON, the third wife of Adoniram Judson, has been mentioned among literary women. She was a faithful laborer in the Master's cause, and won a pure renown, both as a writer and a missionary.

HARRIET NEWELL, "the first American heroine of the missionary enterprise, was born at Haverhill, Mass., Oct. 10, 1793. Her maiden name was Atwood. In 1806, while at school at Bradford, she became deeply impressed with the importance of religion; and at the age of sixteen she joined the church. On the 9th of February, 1812, she married the Rev. Samuel Newell, missionary to the Burman empire; and in the same month Mr. and Mrs. Newell embarked with their friends Mr. and Mrs. Judson for India. On the arrival of the missionaries at Calcutta, they were ordered to leave by the East India Company; and accordingly Mr. and Mrs. Newell embarked for the Isle of France. Three weeks before reaching the island she became the mother of a child which died in five days. On the 30th of November, at the age of twenty, she expired,

far from home and friends. . . . Her most earnest wish was to do good for the cause of Christ, and be of service in teaching his gospel to the heathen. . . . 'Her work was short, her toil soon ended; but she fell, cheering by her dying words and her high example the missionaries of all coming time. She was the first, but not the only martyr. Heathen lands are dotted over with the graves of fallen Christians; missionary women sleep on almost every shore; and the bones of some are whitening in the fathomless depths of the ocean. Never will the influence of this devoted woman be estimated properly, until the light of an eternal day shall shine on all the actions of men. We are to measure her glory, not by what she suffered, for others have suffered more than she did. But we must remember that she went out when the missionary enterprise was in its infancy, when even the best of men looked upon it with suspicion. The tide of opposition she dared to stem; and with no example, no predecessor from American shores, she went out to rend the veil of darkness which gathered over all the nations of the East. Things have changed since then. Our missionaries go forth with the approval of all the good; and the odium which once attended such a life is swept away. It is to some extent a popular thing to be a missionary, although the work is still one of hardship and suffering. It is this fact which gathers such a splendor around the name of Harriet Newell, and invests her short, eventful life with such a charm. She went when no foot had trodden out the path, and was the first American missionary ever called to an eternal reward.'"[1]

Harriet Newell left a journal and a few letters, the

[1] Heroines of the Missionary Enterprise, quoted by Mrs. Hale.

record of her religious feelings, and the events of her short missionary life. Those fragments have been published, making a little book. "Such is her contribution to literature. Yet this small work has been, and is now, of more importance to the intellectual progress of the world than all the works of Mme. de Staël. The writings of Harriet Newell, translated into several tongues, and published in many editions, have reached the heart of society, and assisted to build up the throne of woman's power, even the moral influence of her sex over men. Their intellect can never reach its highest elevation but through the medium of moral cultivation." [1]

ELIZABETH BAKER DWIGHT was born in Andover, Mass., in 1808; in 1820 married Rev. H. G. O. Dwight, and sailed with him to Malta, where she resided two years, her husband being a missionary to that place. She was actively and very usefully engaged while there, and when her husband removed to Constantinople. . . . The missionary family resided at San Stefano, near the Bosphorus. Scenes of beauty and of storied interest were around Mrs. Dwight; still she had few opportunities of visiting the remarkable places in this region of the world. Once she made an excursion with Lady Franklin and an American friend to the Black Sea, and found her health renovated; still she was drooping and delicate, like a transplanted flower which pines for its own mountain home, and the fresh breezes and pure sunshine of its first blossoming. In the spring of 1837 the plague appeared at Constantinople; and Mrs. Dwight felt she was one of its doomed victims. The presentiment proved true. She died on July 8, 1837; her devoted husband being the only person who re-

[1] Mrs. Hale's Woman's Record.

structing the mothers as well as the children, working with all her heart and soul, mind and might; and the time of her service soon expired. She died Sept. 30, 1836, aged thirty-four, a little over three years from the time she left her own dear land. She died at Boojah, near Smyrna; and in the burial-ground of the latter her precious dust reposes beneath a monument which does honor to America by showing the heroic and holy character of her missionary daughters." [1]

FRANCES M. HILL is, as Mrs. Hale says, "deservedly honored for her long and beneficial exertions in the cause of female education in Greece." She was born in New York City, and married Rev. John H. Hill. In 1831 an attempt was made by the Protestant Episcopal Church in America to assist the most ancient Eastern Church of Christ, that of the Greek. In pursuance of this plan, the Rev. John H. Hill and his wife were sent to Athens, to found and superintend such seminaries of learning and Christian morals as they might find practicable and useful. Athens, on their arrival, presented to them when entering within its crumbling walls, a scene of desolation such as inevitably follows in the bloody train of war. The city was one mass of ruins, over and among which these missionary teachers had then to pick their almost pathless way. In the course of a few weeks, they began to gather around them the destitute, half-clad, ignorant daughters of Greece; although many of these were among the well-born, who had been reduced to poverty by the war which had for a time levelled all classes. Upon Mr. and Mrs. Hill was devolved the momentous task of moulding the new social features of the Greek people, just escaped from Turkish bondage, and soon

[1] Mrs. Hale.

to take their position among the civilized nations of Europe." This great missionary work, which has now been continued many long years, "is acknowledged to be the means of incalculable and unqualified good to the land of Pericles and Aspasia."

SARAH DAVIS COMSTOCK of Brookline, Mass., sailed in June, 1834, to Burmah, with her husband, as a missionary. "In his labors between Arracan and Burmah Mr. Comstock found his wife of great assistance. Whenever women came near the house, she would instantly leave her occupation, if possible, to tell them of the Saviour. She collected a school, translated the Scripture catechism, and administered both medicine and advice to the sick, besides teaching her own children, and attending to household duties. In the evening, whenever she could be out, she might often be found with several native women collected around her, to whom she was imparting religious knowledge. Mrs. Comstock's faith was strong that ere long Arracan would, as a country, acknowledge God as its ruler; and in this expectation she labored until death came to lead her away to her infinite reward. She died of a disease peculiar to the climate, on the 28th April, 1843, leaving four children, two of whom had previously been sent to America for instruction; the other two soon followed her to the grave. Nothing could exceed the sorrow expressed by the natives for her loss. More than two thousand came on the day after her death to share their grief with her afflicted husband, who survived her loss but a few months.

ANNIE P. JAMES, born in Salem, Mass., Dec. 22, 1825, was the daughter of Joshua Safford of that city, was married to Dr. Sexton James of Philadelphia, and they sailed for China as missionaries. When near

Hong-Kong, on April 15, 1848, the vessel in which they were was upset, and the sacrifice upon the altar of missions was accepted. Both were drowned before their noble work had commenced.

"The flower, though offered in the bud,
Is no vain sacrifice."

ELEANOR MACOMBER, born in 1801, at Lake Pleasant, Hamilton County, N.Y., was sent out by the Baptists in 1830, to labor among the Ojibwas in Michigan. In 1836 she went to Maulmain, Burmah, as a missionary. "Here she lived and labored almost alone, doing the great work which was assigned her. In the midst of discouragements she fainted not, but performed labors and endured afflictions almost incredible. When she arrived at the scene of her future labors, she found vice and sin reigning triumphant. On every hand intemperance and sensuality were observable. She immediately commenced in their midst the worship of God. On the sabbath the people were drawn together to hear the story of the cross; and during the week her house was thrown open for morning and evening prayers. By her perseverance she soon collected a small school; and in less than a year a church of natives, numbering more than twenty persons, was formed, and placed under the care of the Rev. Mr. Stephens. Intemperance, sensuality, and other vices gradually disappeared, and the Christian virtues took their place. The idea of a weak, friendless, and lone woman trusting herself among a drunken and sensual people, and there with no husband, father, or brother, establishing public worship, opening her house for prayer and praise, and gathering schools in the midst of wild and unlettered natives, is one full of moral

ter of Rev. Dr. Hawes of that city. She became a Christian when very young; and in 1843 she married Rev. Henry J. Van Lennep, a missionary to Turkey, whither she accompanied him, and labored in the mission school, but died Sept. 27, 1844; and her body was placed in the Protestant graveyard near Constantinople. "She hath done what she could."

In Mrs. Hale's "Woman's Record" is a long list, comprising some hundreds of names, of women who have been or are missionaries in foreign lands, sent by the American Board of the Congregational Church, by the Baptists, Episcopalians, and Presbyterians, and others. Nobler women than those connected with these foreign missions were never known. Their "praise is in all the churches;" and their heroic sacrifices and successful labors prove them to have had as divine a call to their Christian work as ever their husbands had to the ministering of the word. FIDELIA FISKE toiling so faithfully among the Nestorians, Mrs. BENTON so long and well at Mount Lebanon mission, are but types of hundreds of other women worthy of reverence and fame. Of many women missionaries, biographical sketches have been printed in various periodicals, and in volumes numerous enough for a small library, and valuable beyond computation to the Christian cause. The value of this chapter would be greatly enhanced by a complete list of these good books; but the writer must content herself with earnestly advising other women to read all the records of women missionaries within their reach. Creeds may differ, but the spirit of self-sacrifice and earnest toil for humanity is everywhere commendable. Such memoirs as those of Mrs. SARAH EMILY YORK, Mrs. HELEN M. MASON, LUCY

T. LORD, and others, will bless their readers. In the memoir of Rev. David T. Stoddard is the record of his noble wife, HARRIET B. STODDARD, who was a sister of Mrs. Caroline A. Mason, previously mentioned. Mrs. Stoddard died at Trebizond, in August, 1848. She was the daughter of Dr. Calvin Briggs of Marblehead, Mass., and a teacher at one time in Bradford Academy, so hallowed by the memory of Harriet Newell and Ann H. Judson, who were students there. Many other noble women are mentioned in the memoirs of their missionary husbands in such wise as to show that they are worthy women of the century, who are sowing the seed of the kingdom in the spirit of their Master.

Among the missionary efforts of women should be mentioned that of the Woman's Centenary Association of the Universalists in America. During the centennial year of the existence of their denomination, that body of women raised $35,974.73; and since that date this sum has been increased so that more than one hundred thousand dollars has been raised, some of which has been expended in establishing a mission in Scotland. The president, Mrs. C. A. Soule, has herself performed missionary service in the land of Knox, as well as much similar work for Christ in our own land. Rev. Phebe A. Hanaford is one of the State Missionary Committee in New Jersey, and has done a little home missionary work. The same is true of other women ministers who are missionaries *ex officio*, their commission from on high leaving them at liberty to sow the good seed beside all waters. Mrs. Julia Ward Howe's mission to England, in behalf of the cause of peace, may properly be mentioned under this head; for the animus of all true missionary work, home or foreign, is in harmony with the

angel anthem, "Peace on earth." Every effort to discourage war is an effort to spread the reign of the Prince of Peace.

"Salvation, oh salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name."

CHAPTER XV.

WOMEN EDUCATORS.

Catherine E. Beecher — Mary Lyon — Elizabeth P. Peabody — Martha Whiting — Wages of Women as Teachers — Women on School Committees, and as Trustees and Professors of Educational Institutions.

"But turning from the sacred page, alike in the profane,
We need not look for evidence of woman's worth in vain."
MARY M. CRANE.

"Teachers of good things." — TIT. II. 3.

EDUCATION is a magical word in some regions. It means more than most persons imagine. Its derivation implies the idea of a leader; and such wise and faithful leaders to draw forth the ideas, and help the intellectual growth of the pupil, our country has happily known, among her women as among her men.

President Eliot of Harvard College has presented the idea that high education is hereditary. If so, it is true in regard to mothers and daughters as well as to fathers and sons. He says that the triennial catalogues of the older American colleges prove beyond a

doubt, that it is chiefly the people who themselves have trained minds who desire thorough training for their children, and are able to procure it for them. Culture is much surer to descend to children than wealth, because the natural forces of hereditary transmission are on its side. And the college catalogues would show this to be true in regard to women students, if only those colleges had for long years been open to the daughters as well as to the sons of those who have so liberally supported and endowed them.

"The Boston Journal," reporting Ex-Gov. Bullock's address at the Mount Holyoke Seminary says, —

"But the chief motive cause in the elevation of the sex during the last part of the century has been the quickening power of education. The Reformation began this agency, chivalry did something towards it, and the Church to a certain degree lent its aid; but it was only under a combination of modern influences that the work rapidly ripened. The present American system of female education is the result of a long conflict with unenlightened public sentiment, a triumph over prejudices which have had no analogy in the other ways of our life. The first dawn of this moral revolution was in Massachusetts; and the civilized world concedes the fact by adopting the example. When free education for both sexes, as a municipal duty to be enforced by law, became here the public interpretation of State obligation, the finger of transfiguration touched the destiny of woman; nor can any reaction ever set it back. Gov. Bullock cited some interesting facts from his own experience in the gubernatorial office, as to the bestowment of State aid to the cause of female education.

no person of intelligence would consent that society should fall back to the views and customs of former times. Under the prevailing facts and opinions, the following, which we cut from a New York exchange, is every word true: —

"There is special need at present for highly educated women to be the professional teachers of their sex. Accomplished women, cultivated in the schools by wide reading and earnest thought and by travel, are wanted now in the colleges established for their sex. These institutions are needed in addition to the ordinary colleges; for woman requires not simply as broad a curriculum of study as the other sex, but a richer one. We do not believe in submitting every woman to the same bare round of studies. The æsthetic side of her nature must be fully developed and trained. So, in addition to the fullest opportunities, she must have special privileges.'"

America's first century has not been without able and distinguished women educators worthy of their fame. A few of the chief among these may be mentioned.

MARY LYON. — This famous teacher has been ably portrayed for these pages by JULIA MAY DARROW, herself worthy of a high place among the educators of the century.

"In these days of advanced civilization, women of extensive literary attainments, and sound culture of mind and grace, are many; but rarely is there a character who so perfectly unites unusual mental acquirements with a sense of duty so strong, and love of right so controlling, as the subject of this sketch

MARY LYON was born in Buckland, Franklin County, Mass., Feb. 28, 1797. From parents of exemplary piety she inherited a love for religious instruction and active Christian work. While quite young she was remarkable for maturity of character: yet her sense of the ludicrous, and power of humorous description, rendered her always an agreeable companion. At the death of her father the family were left dependent upon their own exertions.

"Mary's opportunities for early education were limited; but an unusual aptitude for learning was soon noticed by her teachers. She committed with facility, and recited with verbal accuracy. Not depending, however, on genius, as minds less gifted are prone to do, she mastered her lessons by hard study, and applied herself to them with great assiduity and perseverance. After the second marriage of her mother, Mary and her only brother remained at the homestead, she taking charge of the house, although at this time hardly more than fifteen years of age. A year afterwards her brother married. Mary continued to reside with him, however, until 1819, when he removed to Chautauqua, N.Y.

"Previous to this time she had occasionally attended school, and had also commenced her career as teacher at Shelburne Falls. In the fall of 1817 she entered the academy at Ashfield. Here she received encouragement and assistance from friends who recognized in her a gem of uncommon brilliancy, which only needed polish to shine with unusual lustre.

"Her slender funds were soon expended. She was about to return to the employment of teaching, when the trustees of the academy offered her the free use of all its advantages. This offer she gladly accepted, and

prosecuted her studies with so much eagerness that she hardly allowed herself needful rest. Her services as a teacher were soon much sought. These invitations she at different times accepted. The money obtained in this way was devoted to procuring instruction on subjects in which she was especially deficient. In 1821 she attended Rev. Joseph Emerson's school in Byfield. At this time her mind was active and powerful, but undisciplined. Previous to enjoying the instruction of Mr. Emerson, the intellect rather than the heart had engaged Miss Lyon's attention: from him she learned that each should receive its due proportion of cultivation.

"In 1822 she was invited to assist Miss Z. P. Grant in the Adams Academy at Derry, N.H. As the school year did not include the winter, Miss Lyon returned late in the fall to Buckland, and there opened a small school. She had at this time gained such a reputation that many of the teachers in the common schools embraced the opportunity to profit by her instruction. About 1830 she began to consider the plan of founding a permanent female seminary; and from this time the ways and means to the accomplishment of this object occupied the chief place in her heart. This institution, as stated by Miss Lyon, was 'designed exclusively for older young ladies preparing to teach, and soon to go forth, and exert an influence in a variety of ways on the cause of education and religion.' It was first proposed to locate the school at Amherst, where suitable buildings had just been vacated, and could be obtained at a reasonable price; but those to whom the matter was intrusted could see no way of raising the sum necessary for the purchase. In the face of adverse circumstances, Miss Lyon still continued to plan and arrange.

"In the fall of 1834 she gave up her connection with Miss Grant at Ipswich, and set herself apart to the fulfilment of her great purpose.

"At this time she was thirty-seven, in good health, and with faith, courage, and enthusiasm unbounded. Not a man of wealth had as yet given her countenance and aid. Even the religious press had on several occasions refused to publish articles setting forth the plan and principles of the proposed institution. But she was not wholly alone. A few who had known her long and well, relying on her understanding, energy, and benevolence, gave her their influence. Sept. 6, 1834, a few gentlemen met at Ipswich to consider the plan of founding a seminary upon a basis embracing her favorite views. After much consideration, the committee decided to depend for funds upon the free-will offerings of an enlightened Christian public. The question of location was settled that winter. Several towns had offered generous subscriptions if the seminary should be located within their limits. The final decision was in favor of South Hadley. The act of incorporation passed the Legislature Feb. 10, 1836.

"The corner-stone was laid Oct. 3 of the same year. The cost of the first edifice was estimated at fifteen thousand dollars; and it was to furnish home accommodations for about eighty students with their teachers. Miss Lyon undertook the business of obtaining the funds for furnishing the building. Nov. 8, 1837, was advertised as the day for the opening of the school; and, soon after that date, more than the prescribed number came together.

"The domestic arrangements were peculiar in two respects. All the pupils were obliged to board in the seminary, even though their homes might be in the

immediate vicinity. Again, the work of the family was performed by the young ladies. This lessened their expenses, and also gave the institution a greater degree of independence. The first year was not without its trials; but the success of the new idea was fully established and demonstrated when, the next August, the anniversary exercises occurred, and the first graduates received their diplomas. The school gained in numbers and advantages; and, while a high standard of scholarship was especially sought, yet a true religious culture was acknowledged to be the only firm foundation for womanly character.

"For twelve years Mary Lyon lived to enjoy the fruits of her enterprise, and see, each year, her pupils leave the seminary prepared for active, influential lives. March 5, 1849, she died of congestion of the brain; and her remains rest within the shadow of the building that stands a monument to her life of ceaseless activity and consecration to the advancement of Christ's kingdom. The words graven on the stone which marks her resting-place reveal the ambition that led her by a way so perplexing to a success so complete: 'There is nothing in the universe that I fear, but that I shall not know all my duty, or shall fail to do it.' The fundamental ideas of the founder have since her death been cherished principles of the school. Its advantages have kept pace with the progress of the times. Many, obeying a divine impulse, have devoted their lives to spreading the gospel in pagan lands. Branch institutions have sprung from the parent vine at Kalamazoo, Mich., Oxford and Painesville, O., South Africa, Persia, and Turkey.

"New colleges and institutions yearly add to woman's opportunities for advanced education; and, in kindly

feeling with them all, Mount Holyoke Seminary will maintain its past reputation, and, with constantly increasing facilities for scientific and classical study, aim at endowing each graduate with the broad culture and elevated principles essential to perfect womanhood."

CATHERINE E. BEECHER, daughter of Rev. Lyman Beecher, D.D., was born Sept. 6, 1800, at East Hampton, L.I., where she resided till about ten years of age. Mrs. Hale gives nearly five pages to a sketch of her life and some extracts from her writings. She opened her somewhat celebrated school in Hartford, Conn., in 1822; and, for the sake of her own pupils, she prepared her first printed work on Arithmetic. Her second work was on the more difficult points of Theology; and her third, an octavo, on Mental and Moral Philosophy. This has been printed, and introduced into one of our colleges for young men, as a text-book, but has not been published. In 1832 she accompanied her father to Ohio, and in Cincinnati for two years superintended a school for young women. "Since then Miss Beecher has been engaged in maturing and carrying into effect a great plan for the education of all the children in our country. For this end she has written and journeyed, pleaded and labored." A reference to Mrs. Hale's book will show her plan. Miss Beecher is known as a writer of books designed to benefit her sex. "Domestic Economy, for the use of Young Ladies at Home and Abroad," is one of these.

EMMA WILLARD is among the educators who should be mentioned here. Her memoir has been written by Dr. Lord. She was born in Berlin, Conn., February, 1787. Her maiden name was Hart. Mrs. Hale says, "The love of teaching appears to have been a ruling

passion in her mind. At the age of sixteen, she took charge of a district school in her native town. The following year she opened a select school, and in the summer of the next year was placed at the head of the Berlin Academy. During this period, being engaged at home throughout the summer and winter in the capacity of instructress, she managed in the spring and autumn to attend one or other of the two boarding-schools at Hartford." In 1807 she took charge of the academy in Westfield, Mass., but upon pressing invitation went to Middlebury, Vt., where she taught a girl's academy for two years. In 1809 she married. In 1814 she opened a boarding-school at Middlebury, introducing new studies, and inventing new methods of teaching. She was invited by Gov. Clinton to remove her school to New York; and the governor recommended her "Plan" for schools to the legislature in his message. "The result was the passage of an act to incorporate the proposed institute at Waterford, and another to give to female academies a share of the literary fund; being, it is believed, the first law ever passed by any legislature with the direct object of improving female education." This fact which Mrs. Hale mentions is of interest, despite her objectionable use of the word "female." The first young lady who was examined in geometry publicly in Mrs. Willard's Waterford academy, and perhaps the first in the country, was Miss Cramer, afterward Mrs. Curtis. In 1821 Mrs. Willard removed her school to Troy, and was abundantly successful. This seminary is now always associated with her name and fame.

In 1830 Mrs. Willard visited Europe, and on her return published a volume of travels, the avails of which, amounting to twelve hundred dollars, were

devoted to the cause of educating girls in Greece She gave the avails of several other publications to the same object. "In 1838 Mrs. Willard resigned her charge of the Troy Seminary, and returned to Hartford, where she revised her celebrated Manual of American History for the use of schools. The merits of this work, her smaller United States History, and Universal History, have been attested by their very general use in seminaries of education. Since 1843 she completed the revision of her historical works, revised her Ancient Geography, and, in compliance with invitations, wrote numerous addresses for different occasions, being mostly on educational subjects. Two of these were written by request of the Western Literary Institute and College of Teachers, and were read at annual meetings of the society at Cincinnati, one in 1842, and the other in 1843. In 1845, by special invitation, she attended the convention of county and town superintendents, held at Syracuse. She was invited to take part in the public debate: declining that honor, the gentlemen of the convention, to the number of about sixty, called on her at her lodgings, where she read to them a prepared address. The principal topic of it was, 'that women, now sufficiently educated, should be employed and furnished by the men as committees, charged with the minute care and supervision of the common schools;' reasoning from the premises that to man it belongs to provide for the children, while upon woman it is incumbent to take the provision, and apply it economically and judiciously. These sentiments were received with decided approbation.

"In the fall of the same year, 1845, Mrs. Willard made, with great satisfaction, an educational tour

through some of the southern counties of New York; having been specially invited to attend the institutions for the improvement of teachers of the common schools. At Monticello, Binghamton, Owego, Cairo, and Rome, she aided in instructing no less than five hundred teachers of these schools; and in many cases her partings with the young female teachers were not without tears.

"The inhabitants of the places where she went to instruct teachers, desiring to have a share in her visits, at their request she attended public meetings of both sexes, where she introduced resolutions which were unanimously passed in the several counties, and aided in the debates. The object was, to forward her scheme of giving to the best-educated and most able women of the country, the charge and supervision of the village schools for little children, especially of those things appertaining to the conveniences of such schools. That the teachers of these schools should be mostly females, is now universally agreed; but, argued she, while the young women can be the teachers, it needs the matrons to aid in the supervision. . . . During the spring and summer of 1846, Mrs. Willard made the tour of the Southern and Western States, visiting every one of them except Texas. In every city she met her former pupils, who gave her a filial welcome. She was received by the principals of schools, and those employed in education, as an 'educationalist;' and as such was invited to visit and to address schools, where, in many instances, she received public testimonials of consideration.

"In addition to the compends of history which she has written, she has invented, for the purpose of teaching and impressing chronology on the mind by the eye,

two charts of an entirely original character; one called 'The American Chronographic for American History,' and the other for universal history, called the 'Temple of Time.' In 1849 she published 'Last Leaves from American History;' containing an interesting account of our Mexican war, and of California. Mrs. Willard wrote one small volume of poetry, but is best known by her admirable hymn 'Rocked in the Cradle of the Deep.' Mrs. Willard died April 15, 1876, universally respected and widely beloved."

Her sister, ALMIRA H. LINCOLN PHELPS, was her pupil once, and afterward became celebrated as an educator and author. "At the age of thirty, Mrs. Lincoln was left a widow, with two children, and with two perplexed estates, those of her husband and his father, to settle, which she successfully accomplished. At that time she began the study of the Latin and Greek languages and the natural sciences, and also applied herself to improving her talent for drawing and painting, in order to prepare herself for assisting her sister Mrs. Willard in the Troy Seminary, where she passed seven years engaged in alternate study and instruction. A fine sketch of Mrs. Phelps and her labors is given in Mrs. Hale's book. She, as well as Mrs. Willard, is mentioned in the chapter on 'Women Scientists.' Among her published works are courses of lectures on education, a 'Geology for Beginners,' and a translation of Mme. Necker de Saussure's 'Progressive Education.'"

CATHERINE FISKE was a teacher born in Worcester, Mass., July 30, 1784. She commenced her life profession when but fifteen, and continued it till her death, May 20, 1837, a period of thirty-eight years. For a number of years she was instructor in the public or

district schools; but in 1814 she opened her Female Seminary at Keene, N.H., where she presided during the remainder of her life, exerting a wide and salutary influence.

BERENICE MAY and BATHSHEBA WHITMAN labored over half a century, as teachers, in Massachusetts. May not the writer here place the names of her earliest teachers, MARY RUSSELL (since the wife of Peleg Mitchell of Nantucket) and SARAH C. EASTON, now deceased? To the latter lady, who was longest my teacher, I owe a debt of gratitude for thorough instruction, which can never be repaid. ALICE MITCHELL, SUSAN (BURDICK) CHANNING, and MARIA L. OWEN were also at various periods my teachers; the first in her own Quaker private school, the two latter in the high school of Nantucket. In the grammar school, for a short time, I was taught by AVIS GARDNER, LUCY STARBUCK, ELIZABETH (WATSON) CRANE, ELIZABETH EASTON, MARTHA MITCHELL, all of whose names I take pleasure in placing here, as they were educators of uncommon ability and fidelity. To other instructors I owe much; but they cannot be mentioned here, because this is a record of some noticeable *women* of the century, and they were of the other — usually more favored — sex.

MARTHA WHITING was born in Hingham, Mass., Feb. 27, 1795. She commenced teaching in her native town when about seventeen. She became the founder of the Charlestown Female Seminary, a Baptist school where many noted persons have been finely educated, among them MARY A. LIVERMORE, ABBIE R. KNIGHT, and others who have since been successful teachers. Miss Whiting died at Hingham, Aug. 22, 1853. Her remains rest in Mount Auburn.

LASELL SEMINARY.

A. CARPENTER, lady principal of the well-known Lasell Seminary, Auburndale, Mass.: —

Miss Carpenter has just claim to a place among the best women educators of our girls. It is not difficult to trace some of the influences which have made her such.

To exceptional natural talent a wise mother gave opportunity by placing her early in Mrs. Emma Willard's school at Troy, New York, which represented at the time the most advanced ideas in the higher education of women.

Mrs. Willard inspired her pupils to do good work in school, and to take up life afterward with high purpose, courage, and patience. She was withal an elegant and accomplished lady, with fine feminine gifts of insight and foresight, who left some likeness to herself on many of her pupils. Miss Carpenter has these qualities in large measure: the intellectual integrity, executive ability, and physical poise which give power.

Until the death of her father, in 1871, Miss Carpenter conducted a private school at Saratoga Spa, her native place. Soon after she came with her lovely mother — whose gentle ways and silver hair add much to the home-air of the place — to her present position in Lasell Seminary.

Through years of care and work, such as prove for most teachers "exhausting," she has kept perfect health, a steady, cheerful spirit, and the courage of youth. By study at home, and vacations well filled abroad, she has kept abreast with the improving methods of teaching and with the progress of knowledge in her own lines of work. In every emergency of a large girls' school she is a reserve of strength: in discipline firm; in perplexity self-possessed; in personal character and influence maintaining always the freshness of an ever-assimilating and deepening life

Claiming for herself no personal recognition, the memory of pupils clings gratefully about such a teacher as experience of life reveals the value of her work, and she seems to them unselfish, devoted, and very faithful. So Providence illumines and exalts the abiding work, and gives it a manifold reward in human character. The influence of a noble woman, an inspiring teacher repeats itself in every home. So is Miss Carpenter remembered and beloved.

She is now in the tenth year of work at Lasell Seminary, which owes much to her fidelity and devotion; and the cause of thorough womanly education also owes her much, and has in her a noble representative and helper.

ALICE C. FLETCHER has been many years a teacher. As the secretary of the Association for the Advancement of Women, she has some prominence, and has done valuable work. Her response to a wish for data as is follows: —

"Although I have labored by my pen, my voice, and my executive powers, for the elevation of woman, and the purification of the race from the sins of drunkenness both of spirits and tobacco, yet I do not find the language of data.

"Your request came to me with the suddenness of the vision to Abou Ben Adhem, and like him I can only say from my heart, 'Write me as one who loves' her fellow-women."

"The New York Tribune" thus refers to a veteran teacher: —

"The death is announced at Cleveland of Miss ALMEDA BOOTH, who for thirty years has been a teacher

in Northern Ohio, and who was for a long time the lady principal of Hiram College. There is something peculiarly honorable in such a career: it can hardly bring the enduring fame or even the material reward which most toilers seek for, but it is extremely laborious as well as responsible. If we consider how many pupils have been under the guidance of this lady at the critical period of their lives, how many characters she has been instrumental in forming and rounding, into how many homes she has sent good mothers, and into how many schools good teachers, how many lives she has made successful by guarding their early culture, how much intellectual progress her training has made possible, of how many hundreds she has been — if we may say so — the real mother, we shall then begin to comprehend the nobility of her vocation. So many teach only for a time, — men until they can prepare themselves for something else, women until they can marry, — that instances of lifelong devotion to school-keeping, though by no means rare, are not so common as they should be. For, after all, teaching is a business to grow into, nor can it be well done unless it is loved by the doer. . . .

"It is evident that the subject of education has very fast hold of the American mind; but we are all better assured of its importance than of the methods by which it should be conducted. In the discussions to which the religious question has given rise, we are surprised that so little should be said of the teacher's position, and that apparently so little is left to the teacher's discretion. . . .

"Once for all, let it be understood that teaching is not like street-paving or house-building, or other matter of contract; that teachers are not hired just to give

to a higher Power than the board; and he should feel that he is at liberty to bring to the work something of his own individuality. Make him a mere drill-sergeant, and he will always be neglecting his duties, and always thinking of the time when he can afford to be mustered out. But give his mind a field to work in, and freedom to work, and make his labor the means of his own intellectual progress, and he will cling to a profession which he finds to be truly liberal, and become an invaluable co-operator with the legislature in the business of public education. There would be no temptation then to fly away from school-keeping to law, physic, divinity, civil engineering, or shop-keeping. Well paid, trusted, respected, and in some instances even revered, the teacher would by his example and his suggestions help us to solve these problems which are becoming so troublesome, should they come to vex us at all. There would be no question then of abandoning the whole system of public education. The sheer force and character of those engaged in it would alone perpetuate it."

The problem of employing women as principals of public schools, even of the high and grammar departments, may be considered solved, so many women having proved themselves abundantly qualified to fill that station. SARAH J. BAKER, a native of Nantucket, teaching in Roxbury; CHARLOTTE M. GARDNER, and MINNIE AUSTIN, both natives of the same island, the one in Philadelphia and the other in San Francisco, — have helped to solve it.

New York City has had such able service from KATHERINE (WHITE) PERRY, AMY B. BUTTS, AGNES BARTRAM WASHBURN, and others, as faithful teachers, able

to govern and direct, as well as to teach from books, that the problem is no longer doubtful there. More women should occupy the place of principal, and find, as Jersey City has found, with MARY S. BEAL in office, that women have ability in superintending as well as in teaching. And always they should receive the same salary as any male teacher who occupies a similar position. Work in quality and quantity, and not sex, should limit the compensation. Among teachers of private schools, CHRISTIANA ROUNDS of Maine, and SARAH R. SMITH of Massachusetts (the one formerly a teacher in the Brooklyn Polytechnical Institute, the other in State Normal School at Salem, Mass.), should be mentioned. Their school is in Brooklyn, N.Y. ANNA C. BRACKETT is among the educational forces in New York City, laboring in her private school and with voice and pen for the good cause. "Time would fail me to tell" of the sisters M. JENNIE, LIZZIE, and ELLEN E. MILES, who have taught successfully, — the latter fourteen years, the first named over twenty, — and of thousands of others who are doing grand service to the youth of our land. The women teachers in our public schools are among the most faithful and useful, but are too often subject to the injustice of doing the same work a man teacher does, for only half or two-thirds the pay. An instance can be mentioned where a male principal received eighteen hundred dollars, and the female assistant only six hundred dollars, and it could be proved that her work was double in quantity and better in quality than the man's; and this is only one instance in a vast number everywhere occurring. The second century will show a different state of things; for already women are being placed on school boards, and, when there is political equality between the sexes, justice will be insured.

A Boston paper thus refers to one who has served on a school board: —

"Miss CLARISSA BUTLER, of Groton, died in this city last Wednesday after a long illness. She was a daughter of the late Caleb Butler, Esq., the historian of the town. She will be greatly missed by her neighbors and townsfolk, as she occupied a position of remarkable usefulness. For the last forty years she had been closely connected with the local charities and the questions of public education; and she had been so capable in whatever duties she had undertaken that it will be difficult for any one to fill her place. She inherited her father's antiquarian taste, and was more familiar with the history of the town than any other person. At one time she was the preceptress of the Lawrence Academy at Groton; and of late years she has served as a member of the school committee, where her opinions were always justly treated with great deference. She took an active part in the Groton Public Library, and made her influence felt in various directions for the benefit of her townspeople. Her loss will be felt in many different walks of life. Apart, however, from her cultivation and strength of mind, she will be remembered best for her conscientious and Christian life."

SOPHIA S. CORNELL inaugurated the progressive system of teaching geography. Though her books have been superseded in our public schools, they have only been replaced by others based upon *her plan*, for which plan she is entitled to great credit, as every educator knows. Miss Cornell was born in New London, Conn. She died in Owego, N. Y., in 1875. She commenced teaching at the age of fifteen, and was for many years principal of a public school, but gave up teaching to

engage in the publication of her well-known series of school geographies.

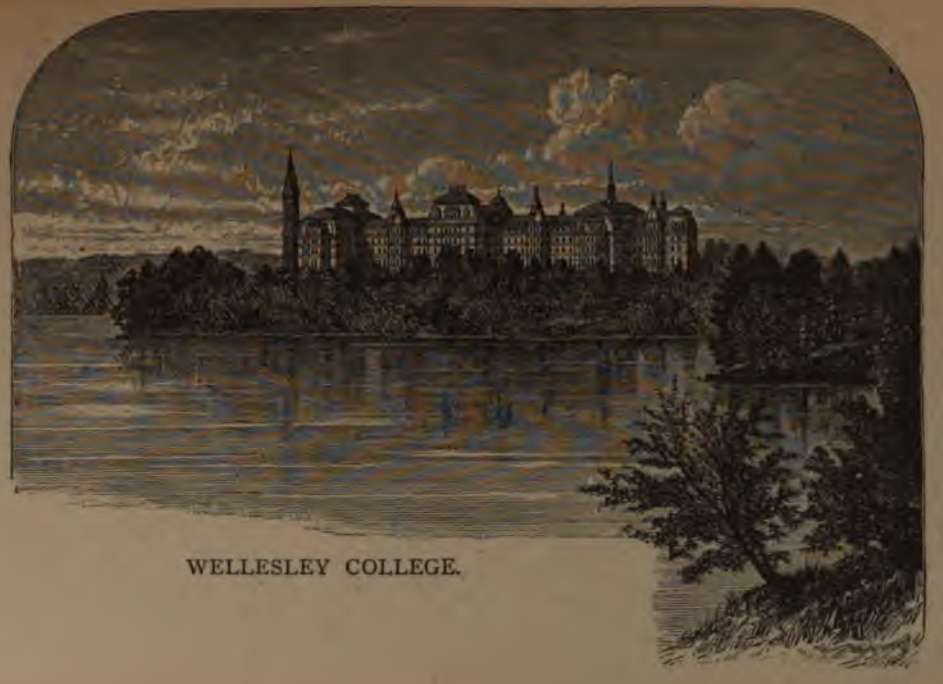
Age does not seem to cause any diminution in zeal to the lovers of learning; for we are told "One of the earliest applications for a place in the School of Zoölogy, held this summer at Cornell University, was from a lady fifty years old, one who has been teaching natural history in one of the largest cities for thirty years. One of the most active and enthusiastic pupils at the Anderson School was nearly sixty years of age."

Mention should be made of the colleges in our land for women, but for lack of space. Vassar College, built and endowed by its noble founder at a cost of half a million, has been the only college where woman's education has been provided for as liberally as in colleges for men. The Smith College at Northampton, founded by Miss SOPHIA SMITH, bids fair to rival Vassar in time, and be a worthy monument to a worthy woman.

The following ladies form part of the faculty of Smith College: Miss SARAH W. HUMPHREY, daughter of the late Pres. Humphrey, is at the head of the department of history; Miss MARIA WHITNEY, sister of Prof. Whitney of Yale, takes French and German; and Miss MARY A. HASTINGS, late principal of Hamilton Seminary, New York, mathematics. Mrs. E. E. ALLEN is matron.

Many towns and cities, in New England especially, have elected women on the school-boards. Of one elected as a supervisor in Boston, "The Boston Journal" says, —

"Miss LUCRETIA CROCKER was first brought to the attention of the public three years ago, when, by the unanimous voice of the citizens of Ward 11 (now Ward



WELLESLEY COLLEGE.

18), she was elected as a member of the old school committee; and the excellent judgment and sound learning she displayed in all measures affecting the welfare of the schools made her a very acceptable candidate for the re-organized school-system. Her election to the position of supervisor was urged by many of the best citizens of Boston; and it will give general satisfaction."

Wellesley College for women is justly entitled to mention, and its founder, Henry F. Durant, to great praise. The noble structure stands on the shore of Lake Waban, in Massachusetts (named for John Waban, a fellow-laborer with the apostle to the Indians, John Eliot), and is one of the most elegant, and best arranged for comfort and study, in the world. This is believed to be the only college in the world whose faculty is composed wholly of women. "The Washington Chronicle" of Nov. 14, 1875, contains a long and interesting article concerning this college, from which the following is taken: —

"The course of study is intended to be as complete and thorough as that at Harvard, including full courses in the higher mathematics, Latin, Greek, and the modern languages; and, although Greek is an optional study, a large class of young ladies have already entered upon its pursuit. German is to have the foremost place in the curriculum of the modern languages; and thoroughness of study is to be the aim of every department. Systematic study of the Scriptures will be included in the course; and Christian influences will be made prominent in all departments. The resident teachers, from the president down, are women, though the special lecturers will be selected largely from the opposite sex.

Paramount to every other qualification in a teacher is that of vital piety; and she must be one who, having consecrated herself to Christ, will seek opportunities to win the students to a loving, trusting faith.

"The total number of the faculty is twenty-eight, but several of the teachers have not yet reported. The names of those already on duty are as follows: —

"Miss Ada L. Howard, president; Miss Mary Horton, professor of Greek; Miss Sarah Glazier, of astronomy and mathematics; Misses Lucia F. Clark, Helen Stork, Catharine Worcester, and Esther E. Thompson, of Latin; Jennie Nelson, of Latin and French; Sarah Willard, of French, German, and Italian; L. C. Hall, of French; Bessie T. Capen, of chemistry and mineralogy; Susan B. Hallowell, of natural history; Sophia B. Horr, of grammar, physical geography, and drawing; Sarah P. Eastman, of history; Frances Emerson, of history and algebra; Ellen Gow, of mental and moral science, and composition; Elizabeth M. Benson, of arithmetic and English literature; Mary M. Burnham, of English literature; Gertrude E. Randall, of music; Mary Currie, of elocution. There are, in addition, two non-resident professors of music, Messrs. Edward A. Paine and Charles E. Morse, of Boston; and Prof. Walter Smith will give advice and lectures in the department of art education. Miss Howard, the president, is a graduate of Holyoke Seminary, and has had much experience at the head of educational institutions. The administration of the domestic branches of the institution devolves upon Miss H. A. Hurd, the superintendent, who was formerly in charge of the Boston Young Woman's Christian Association Home. She is assisted by Miss Walker. A chief baker, an engineer, and a porter constitute the entire force of the masculine

sex in the college ; while eight laundresses and two or three servants in the kitchen make up the *personnel* of the college, independent of the pupils. This is believed to be the only *college* in the world, of which the entire faculty is composed of women. The students are from all parts of the North, West, and Middle States, Maryland, and Virginia, and some from Canada. The accommodations are for three hundred ; and fully two hundred applications for admission were rejected."

By the kindness of a friend the following account is presented of the lady — Alice E. Freeman, Ph. D. — who is now (1882) president of Wellesley College : —

"Miss Alice E. Freeman was born in Colesville, Broome County, N. Y., February 21, 1855, the eldest of the four children of James and Elizabeth (Higley) Freeman. Her parents were bravely at work tilling the soil and studying medicine together at every leisure moment. She is, therefore, by an active predestination, the daughter of both zeal and culture. Dr. Freeman, who is now in the successful practice of his profession in the State of Michigan, originally removed his family to Pennsylvania while he completed his college course. From this point he took them to Windsor, N. Y., a charming spot on the Susquehanna, whose natural scenery and admirable academy gave to Miss Freeman an excellent physique and a good education. She was already old enough to share the responsibilities of the household, and as she developed a love for the higher branches of study it was inevitable that she should think of and prepare for Vassar.

"But at this time the University of Michigan opened its doors to co-education, and at once Miss Freeman's resolution was taken. Although imperfectly prepared in one or two of their more rigid requirements, she resolved to be among the "pioneers," and was able then and afterwards to satisfy fully the severe demands of that curricu-

lum. It is not too high praise to say that to her is due a very notable share of the great success of that somewhat hazardous experiment. Her simplicity and directness of character, her thorough and womanly self-respect, her earnest and faithful scholarship, and her large and unsectarian Christian spirit, — all these exerted an influence of which it is hard to estimate the value. That her Alma Mater, at its recent Commencement, bestowed upon her its highest honor — that of Doctor of Philosophy — by a unanimous vote of the Regents and Faculty, and without any examination, is enough to show the merit of her work.

"Miss Freeman graduated with her class in 1876, and for a year was an instructor in the academy at Geneva Lake, Wis., teaching Greek, Latin, and the higher mathematics. In 1877 she became preceptress of the high school at East Saginaw, Mich., and in 1879 she was invited to the chair of history in Wellesley College. In November, 1881, she became acting president, and in June, 1882, accepted the presidency of the institution.

"By those who know her best Miss Freeman is especially esteemed for her quick sympathies, her sincere enthusiasm, her devotion to the cause of higher education among women, her capacity and courage in carrying out her convictions, and particularly for a most lovely and Christian charity, which creates an atmosphere of purity and earnestness throughout all her work. The only limit to her own self-sacrificing energy appears to be her physical strength. She is yet too young, however, to fail of that flexibility and adaptation of thought and force which should make her duties still easier to her in the years which are to come. The words of Lowell's poem are peculiarly descriptive of her: —

"'She doeth little kindnesses,
Which most leave undone, or despise;

For naught that sets one heart at ease,
And giveth happiness or peace,
Is low-esteemed in her eyes.'"

Though much is left unwritten that perhaps ought to find place here, this chapter must now close with an article from 'The Liberal Christian,' on "Woman and Education in the West:"—

"A clever woman tells the readers of 'The New Century for Woman' how her hitherto much-abused and restricted sisters are rapidly and successfully encroaching upon the pedagogic territory until recently occupied almost exclusively by 'second-grade men.' Her letter, which we print nearly in full, bristles with telling facts.

"'The West is bending all her energies toward the solution of the educational problem. Iowa took the lead five years ago in appointing a woman as superintendent of schools. To-day that State has ten counties superintended by women, while Illinois, swift to follow a wise departure, has eleven. One of these, MARY ALLEN WEST, was formerly an editorial writer in Philadelphia. She is liberally endowed with common sense (a somewhat rare talent), and is an able member of the corps. All of these women are doing good work under a severe test; for the duties of a superintendent, in a large county whose towns are scattered, are by no means light. A gentleman who canvasses the educational field of the North-west, and is acquainted with the workers and their work, assures me that the women filling these positions are more earnest, more faithful, and more able, than the men in similar places. Of course only the strongest women secure these appointments, so slow is prejudice in yielding to policy. Hitherto an inferior grade of ability has been tolerated, if

only it were clothed in the traditional broadcloth. But sentiment is rapidly changing. Square pegs are being put into square holes, and second-grade men are being quietly replaced by first-grade women. So large a town as Bloomington, in this State, has had the wisdom to secure the best talent in the market by electing for its superintendent of schools Miss SARAH E. RAYMOND. One who knows assures me that the schools are in fine condition under the new *régime*. Davenport, Io., has also put her schools into the hands of a woman. These towns are clear-eyed enough to see that they are getting a better article for their money. With similar wise economy, Chicago has placed her twenty primary schools under the charge of women. These average five hundred pupils each, while several number over one thousand. Two of the large grammar schools have been finely conducted by women principals for several years; and, to the credit of Chicago be it stated, the salaries paid were determined by the work, and not by the sex, of the workers.

"'Women have enjoyed a monopoly of the graces of humility and submission. They have been "imposed upon" until it has become unfeminine to challenge a decent foothold in the world of work. Co-education and liberal training are putting things upon a different basis. The Chicago University has had a part both in the wrongs and the rightings that tread so closely upon each other's heels in this age. Until two years ago the institution restricted its privileges to young men. Among the instructors, however, were two ladies, the daughters of the eminent Greek scholar, Prof. James R. Boise. One of these, a graduate of Ann Arbor and a remarkably fine Greek scholar, was her father's chosen assistant. The other, as the result of long and special

training both at home and abroad, excelled in German and French, and taught those branches in the University. These two women, although they did excellent work for years, and helped in no slight degree to build up the reputation of the college for thorough linguistic training, were not only paid at starvation rates, but were also not named in the catalogue with the corps of instructors.

"'These women were too genuine to push their way: they simply waited for slow-footed justice. The elder, when offered a degree by the Evanston University, said, "No, I will wait till my own college sees fit to confer it upon me." The tardy recognition came; the degree was bestowed, and this year the name of the younger sister appears in the catalogue. It is but a courtesy; but it is the index, let us hope, of a larger justice. Women, the sensible ones, care less for the titles than for what they represent in hard cash. Even at the topmost round of this profession, we need not fear that generous recognition of value received will blunt those delicate graces which spring from self-denial. The old catchword "demand and supply" leaps to the front the moment one ventures to open this vexed question. Pray reconstruct your political economies, if they will not meet such a case as the following.

"'Two years ago, when the trustees of this University levelled the barricades, and invited young women to enter, a lady was placed at the head of the new department. Miss MARY E. CHAPIN, M.A., is a remarkable woman, both in natural endowments and acquired knowledge. She has given a lifetime to teaching in schools of high grade, and is in every respect the peer of her associates in this new field. She is contented in her work, and hopeful of the better day for women, the

CHAPTER XVI.

WOMEN PHYSICIANS.

Harriot K. Hunt and sister — Mercy B. Jackson — The Influence of Marie Zakrzewska and the Blackwell sisters — Clemence Lozier — Mary Putnam Jacobi — Susan Dimock, and others.

"Such gifts are woman's priceless dower: yet, sisters mine, how few
Dare take the precious burden up, and woman's true work do!"

MARY M. CHASE.

"The beloved physician." — COL. iv. 14.

WHEN speaking of Mrs. Hill's school for girls in Athens, Greece, Mrs. Hale very sensibly says, "Only one branch — an important one — of instruction needs to be added to make the system of Mars Hill complete, — that of preserving health. Women are the natural guardians of infancy: they should be carefully instructed in medical science. Anatomy, physiology, hygiene, are studies more appropriate to their condition and duties than to those of men. That the one sex has monopolized all the knowledge on this science is no

it is true, but came to this country when about eleven years old, and, since her example has proved such a stimulus to so many women, is deserving high place in a record of the women of our first century. In 1843 she first resolved to be a physician; and after studying Greek, Latin, &c., in 1845 she went to North Carolina, where she taught French and music, and read medicine with Dr. John Dickson. She then went to Charleston, S.C., where she taught music, and read industriously under Dr. S. H. Dickson, since a professor of practice in the University of New York. In 1847 she came to Philadelphia, for the same study. That summer Dr. J. M. Allen, professor of anatomy, afforded her excellent opportunities for dissection in his private anatomical rooms. The winter following, she attended her first full course of lectures at Geneva, N.Y. The next summer she resided at the Blockley Hospital, Philadelphia, where she had the kindest attentions from Dr. Benedict, the principal physician, and the very large range for observation which its great variety and number of cases afford. The succeeding winter, she attended her second course at Geneva, and graduated regularly at the close of the session. Her thesis was upon ship-fever, which she had ample opportunities for observing at Blockley. It was so ably written that the faculty of Geneva determined to give it publication. Mrs. Hale adds, "It is in keeping with my idea of this story to add that the proceeds of her own industry have been adequate to meet the entire expenses of her medical education, — about eight hundred dollars. My purpose in detailing these particulars is, to give the fullest notion of her enterprise and object. She gave the best summary of it that can be put into words, in her reply to the president of the Geneva Col-

lege, when he presented her diploma. Departing from the usual form, he rose, and addressed her in a manner so emphatic and unusual, that she was surprised into a response. 'I thank you, sir,' said she. 'With the help of the Most High, it shall be the duty of my life to shed honor on this diploma.'"

And this she has done, till her name is a synonyme for medical worth. In 1849 Dr. Blackwell went to Europe, where she visited hospitals, being received with courtesy, and continued the study and practice of her profession. She is now in England; but her influence is felt on this side of the Atlantic. Her sister, Dr. EMILY BLACKWELL, has since entered the medical profession, and is now a successful practitioner, besides being at the head of a hospital and medical college for women in New York City. These two physicians, the Blackwell sisters, may be regarded as pioneers in that profession, whose names will be held in grateful and fadeless remembrance. Besides these, much credit belongs to Dr. MARIE ZAKRZEWSKA for opening the way for women into the medical profession. Dr. Zakrzewska is a foreigner, but has been many years in this country, and has exerted a marked and beneficent influence among the younger women of the century. Her great skill and success have won renown for herself, and encouraged many others. Mrs. Caroline H. Dall has written a sketch of this physician's life, which is worthy a place in every woman's library, and which shows how energy and perseverance can overcome obstacles. In her admirable book, "The College, the Market, and the Court," Mrs. Dall has several pages devoted to the subject of "Medical Education," and speaks of one college and one hospital in Boston where education is given, one also in Springfield, and one in

Philadelphia. There have been since at least two medical colleges for women in New York City; and there are now hundreds of women doctors in our land, earning incomes of from ten to twenty thousand dollars. A few only of the women physicians can be specified here, and they, for obvious reasons, only those best known to the world, or well known to the writer.

Drs. HELEN MORTON and LUCY E. SEWALL are worthy physicians in Boston, at the New England Hospital, where they have been very successful. One of the most successful women surgeons in the land, Dr. SUSAN T. DIMOCK, after thorough preparation here and in European hospitals, was drowned in the steamship "Schiller" on her way to England. She studied in Zurich; and her graduating thesis was considered a careful and scientific analysis of a difficult subject. It was published in German with this title: "Uber die Verschiedenen Formen des Puerperal Fieber. Inaugural Dissertation by Susan T. Dimock, aus Boston."[1] The remains of Dr. Dimock were recovered from the wreck of the "Schiller;" and her funeral took place June 4, 1875, from the Church of the Disciples, Boston; the pastor, Rev. Dr. J. Freeman Clarke, officiating. Eight eminent male physicians of Boston were the pall-bearers. "Dr. Clarke recalled with marked eloquence and tenderness the salient traits of Dr. Dimock's character, her gentleness and strength, her sweetness and cheerfulness. He also read extracts from a letter, narrating a few incidents of the wreck immediately connected with the death of Miss Dimock. "When last seen," the letter said, "she was kneeling on the deck, praying aloud; and, as she

[1] On the Different Forms of Puerperal Fever.

knelt, a sea broke over the vessel, and swept her with a group near her out of human sight or aid. When she was taken from the water, her face wore a peaceful, even a happy expression. The inhabitants of the island were touched by its sweet repose; and the body was presently strewn with flowers by compassionate men and women. Even the rude fishermen who bore the body to the steamer which brought her home felt the same influence; one of them saying, as they left the bier, 'We laid her down as softly as ever her own mother did.'" A free bed at the hospital in Boston, where she was the honored and beloved physician, is established as a memorial.

Among the first, if not the first, to practise medicine in this country, was Dr. HARRIOT K. HUNT. Her autobiographical work called "Glances and Glimpses" is so complete a statement of her struggles, that the reader is advised to peruse it, and excuse the brevity of this notice. She was born Nov. 9, 1805; and her sister, SARAH AUGUSTA HUNT, who was also a physician, was born Dec. 25, 1808. Dr. Harriot died at the age of sixty-three, Jan. 2, 1875, in Boston, where she had spent her useful life. Mrs. Lucy Stone says of her, "She acquired a medical education by private instruction from Dr. Nott, and commenced a practice nearly forty years ago, which became so successful and remunerative that she acquired an independent fortune. . . . As soon as she had property to be taxed she felt so keenly the essential injustice of taxation without representation, that every year, when she paid her tax, she sent with it to the city treasurer a protest, setting forth the principle that taxation and representation are inseparable, and protesting against the wrong done to all women who were compelled to pay taxes,

and were yet denied a vote. She continued this practice more than a quarter of a century, till the end of her life. Her practical example of a successful business life, always maintained with a chéerful spirit, is a good legacy and lesson to all young women. She will be missed by many, but especially by those who sought her advice as a physician, and who were helped to health, as well by her cheerful spirit as by her medicine."

"The Woman's Journal"[1] says, "Dr. ANNA E. BROMALL of Chester, Penn., a graduate of the Woman's Medical College of Philadelphia, has returned from Europe, where she has spent three years visiting the hospitals for women in Paris, Vienna, and London, thus perfecting herself in her profession, in which she bids fair to excel. She delivered this week, in Philadelphia, a very interesting and lucid description of the management and nursing in the various hospitals which she has visited."

The same paper on the same date referred to the fact that REBECCA HANNA was graduated at the medical department of the Iowa State University with the highest honors; and was awarded the first prize, a fine case of surgical instruments, for her specimens of surgical anatomy. She went to Burlington, Io., to practise medicine, and applied for membership to the Des Moines County Medical Association, but was refused because she was a woman.

CATHERINE UNDERWOOD JEWELL, M.D., is mentioned with warm commendation by Mrs. SARAH BURGES STEARNS (herself a faithful worker for women ever since the hour when, as a young student, she sought to open the doors of Michigan University

[1] For Jan. 16, 1875.

courtesy." In 1863, by her untiring efforts, a woman's medical college was established in New York. Dr. Lozier acknowledges the great help of Dr. LYDIA F. FOWLER, and her husband L. N. Fowler, with that of Mrs. CHARLOTTE FOWLER WELLS; but above all she speaks of being indebted "to an unwavering faith in a present Saviour, and his constant, inspiring love."

Dr. HANNAH E. LONGSHORE was the first to put up her professional "sign" in Philadelphia. She was born May 30, 1819, in Maryland. Her parents were Quakers. She married when twenty-two; and, when the youngest of her two children was four years old, she commenced the study of medicine with her husband's brother, Prof. I. S. Longshore, whose books and maps, skeletons, &c., were at her service. She was one of the ten members who composed the first graduating class of the Woman's Medical College in Pennsylvania. She was immediately elected "Demonstrator of Anatomy," and served acceptably in that capacity. Afterward she delived lectures to women on medical themes. She afterward relinquished all but private practice, and in this was remarkably successful. Her sister, JANE V. MEYERS, M.D., resided in her family, and had a large practice. An older half-sister, MARY F. THOMAS, M.D., now residing in Indiana, has been active and successful for several years. "For two years Dr. Thomas was editor, and for a longer time contributor, to a semi-monthly journal devoted mainly to the cause of woman, published in Richmond, Io. During the Rebellion she was occupied much in collecting and distributing supplies; and a portion of the time her husband, O. Thomas, M.D., and herself, had charge of a hospital in Tennessee."

Dr. ANN PRESTON was born in December, 1830, in

West Grove, Penn., of Quaker parentage. She was a professor in the Woman's Medical College of Pennsylvania, and at one time the "dean."

RACHEL L. BODLEY is now the dean of that institution, and a fine lecturer on chemistry to the medical students, as the writer can testify from the evidence of a delighted ear.

Dr. MERCY B. JACKSON, of Boston, is deserving of high place among the physicians who have done pioneer work, and helped to make the path easier for the women who come after them. She was the daughter of Constant Ruggles, Esq., and was born in Hardwick, Mass., Sept. 17, 1802. In 1823 she married Rev. John Bisbee, a Universalist pastor in Hartford, Conn., and afterward in Portland, Me. In the midst of his work, her husband died suddenly, leaving her with two children to support. She at once opened a school for young ladies in Portland. "Superintending her house, doing the sewing for herself and little ones, studying French and Spanish with a view to making herself more competent as a teacher, and giving lessons in drawing on Wednesdays and Saturdays, filled every hour with its special work; and the unremitting toil soon began to tell upon her health." In 1833 she married Capt. Daniel Jackson, and assumed the place of mother to his four children. Her two made six in the family; and to these eight more of their own were added, making her the mother and stepmother of fourteen in all. Mrs. Jackson is a remarkable woman, or she could never have accomplished so much in caring for the physical and intellectual needs of her large family. The time came after her husband's death, and the children were old enough to be left, that she felt herself at liberty to take a regular course of study in

the New England Medical College, though she had practised already eighteen years in Plymouth, Mass. Since receiving her diploma, "she has been established in Boston, commanding a large and lucrative practice, and numbering among her patients some of the first families in the city and the adjacent towns. Too fully occupied by her profession to devote much time to any other work, Dr. Jackson is an earnest sympathizer with the reforms of the day, and a judicious friend to her own sex. Every year of her successful and beneficent life has been an eloquent argument in favor of a more thorough education for woman, and her right to work in any field of labor to which she feels attracted." Long may her motherly presence be felt among the reformers of our times!

Dr. SARAH A. COLBY was born in Sanbornton, N.H., May 31, 1824. Her parents were Ebenezer and Sally Colby, who had eight children, of whom only two survived; and both of these are women physicians. The intelligent father has "passed on:" the excellent mother still lives at the advanced age of eighty-four, her mind as active and her heart as kind as ever. Both their daughters were educated at the Sanbornton Academy. Sarah devoted some time to teaching, meanwhile cherishing a desire, early felt, for the study of medicine, which grew with each passing year. She was sometimes interrupted in her studies by ill health, which gave her during treatment an opportunity of observing that an absolute need exists for noble Christian women with strong judgment and large scientific attainment to occupy the professional field as earnest colaborers with their brothers for the benefit of suffering humanity, and especially for the help of their own sex.

Dr. Colby studied in Philadelphia, and, after gradu-

deep gratitude. The first ten years were given to family practice, and the remaining ones to office practice, except in cases of *special favor*. I feel that my life-work is still largely in the future.

"My sister, Mrs. ESTHER W. TAYLOR, M.D., was born two years later than myself, in the same town; education, &c., much the same. In early life she married N. F. Taylor, Esq., of Cambridgeport, Mass. They have one child, a daughter, now Mrs. George Ruston of Freeport, Ill. When Mrs. Taylor decided to study medicine, she was nobly seconded in her efforts by her husband and daughter. She graduated from the Homœopathic Medical College of Chicago, Feb. 22, 1872. In 1875 she became a member of the American Institute of Homœopathy and the Homœopathic State Medical Society of Illinois. She has a large and successful practice in Freeport, Ill."

Dr. Colby's pleasant office,[1] as the writer is well aware, is often thronged with patients; and her success in cases that have come under my personal observation have merited the praise and gratitude expressed, as well as the pecuniary recompense which each has a right to desire. Her attention and skill have gained the lucrative practice which such a "beloved physician" deserves.

Dr. LYDIA A. JENKINS (who has already been mentioned as a preacher) was a practising physician at the time of her death, and with her husband, E. S. Jenkins, M.D., was conducting the Hygienic Institute at Binghamton, N.Y.

Dr. SARAH HACKETT STEVENSON is the first woman admitted to the American Medical Association. This admission was granted in June, 1876. "The Philadelphia Evening Bulletin" of June 2 says, —

[1] 17 Hanson Street, Boston.

from her State University at Bloomington about ten years ago; and gave her the degree of a doctor of medicine in her Woman's Medical College of Chicago, about one year ago.

As she was educated for a teacher, she acted in that capacity from the time she graduated till five years ago, always as principal; and for her services in dissection she has received the State certificate. Five years ago she went to Chicago with the purpose of adopting literature as a pursuit, and to that end began a course of scientific study, as the scientific was the style of writing she preferred. From the elementary studies of anatomy and physiology, she gradually became interested to know more of the "human form divine," and so was persuaded to take a full medical course. Two of these five years she spent in Europe, visiting hospitals, attending clinics, and a course of lectures in biology by Prof. Huxley. The governor of our State gave her a commission to the Exposition in Vienna; and she spent her vacations travelling through Italy, France, Switzerland, Germany, Great Britain, and Ireland. When she returned to graduate in the Woman's Hospital Medical College of this city, she was elected valedictorian of the class, and, after graduating, was appointed to the chair of physiology in the same college, and attending physician to the Hospital for Women and Children, which positions she now occupies. She characteristically writes: —

"Though in possession of two titles, professor, and doctor of medicine, I never use either, only when I'm obliged to. I'd so much rather be plain Sarah Hackett Stevenson, without prefix or suffix.

"The path I have chosen, or rather that into which I have *been pushed*, is not a path for the ambitious or

those desirous of fame. One can spend a lifetime in scientific work without being known outside of his immediate circle. If the amount of vitality which a surgeon puts into a single operation, or that a physician expends in 'carrying through' a single case, or that a physiologist consumes in a single lecture and experiment before his class, — if the same amount of energy were coined into letters, and published as literature, the author's name would be heralded abroad by every tongue. The greatest lights in our profession are not known, even by name, outside of the profession; and yet is not a scientific, conscientious physician one of the world's truest philanthropists?"

Very sweetly Dr. Stevenson adds: —

"As to my religion, I was born and brought up in the Methodist Church, and expect to die in it. My parents were Episcopalians; but the Methodist was the pioneer church, and my parents joined it rather than be without a home. I retain my membership in the same old place, preferring its little homely, humble altar to any thing I have found elsewhere. Though I hold liberal views of Christianity, and though the enemies of God have tried to class me as a materialist, probably because of my studies, I still cling to the sweet restful faith of my childhood. The best place I have ever found was at my sainted mother's feet, when I prayed 'Now I lay me down to sleep;' and the most beautiful vision of life I have ever known, is when I *believed* that four angels watched at the four posts of my trundle-bed. I look with great distrust upon every thing that tends to rob humanity of its trust in God."

Dr. Stevenson has not been idle with her pen, — letters, essays, sketches, &c. Her book mentioned in "Women Scientists" is not the last, it is hoped, with which she will bless the world.

Dr. SARAH R. ADAMSON DOLLEY was born March 11, 1829, and was graduated in medicine Feb. 20, 1851. The following year was spent in Blockley Hospital, Philadelphia. She was married to Dr. L. C. Dolley June 4, 1852, and then removed to Rochester, N.Y. During the winter of 1869 and 1870 she attended the lectures of Roget, Bouchet, and Girvaldes, of the Hôpital des Enfans Malades, also a special course at the École Pratique of the Faculty of Medicine at Paris. This year in Europe was the first absence of any length after commencing practice.

Her painful bereavement in the death of her husband the 6th of April, 1872, followed by increase of care and labor, seriously told upon her health; and she again took a season for rest and travel. In both of her visits to Europe she has acquainted herself with the great anatomical and pathological collections, both in Great Britain and on the Continent, and has visited the noted hospitals, and has made the journeys something more than seasons of rest and sight-seeing.

"The Woman's Journal" published a paragraph, probably from the pen of Grace Anna Lewis, concerning her able address before the Woman's Medical College of Philadelphia, where she had been supplying the place of a teacher for a season, as follows: —

"The farewell address delivered recently by Mrs. S. R. A. Dolley, M.D., before the Woman's Medical College of Philadelphia, is marked by unusual intellectual ability. Its spirit is catholic, and will be ennobling to women in any vocation. Mrs. Dolley was one among the first of the women who studied and graduated in medicine in America. Since that time she has been engaged in an extensive and laborious practice, gaining experience, mental vigor, learning, breadth, and posi-

it a life-work. Whether they will extend its usefulness, maintain its integrity, add to its resources, and exalt the *morale* of the profession, time alone can tell.

"In my student days, and long before, my highest ambition was to help to open up to women a higher plane of thought and labor, and, for myself, to be a careful and skilful physician. More than a quarter of a century since, when I first opened a medical book, I little dreamed of the possibilities of women of this centennial year, when university instruction can be had in America, Great Britain, France, Germany, and Italy; and as little dreamed of their dangers. So much remains for women to do, that now I am ill content to have only done the duties that did lie nearest to me, and what 'even my enemies, being my judges,' say that I have done in this city, — made it respectable for a lady to practise medicine; but am almost appalled by what I now feel to be as urgently demanded of women. It becomes a question whether the women who write and speak, and who thus dispel prejudice and enlighten the public mind, are not alone the notable women of our time, of whom future readers may care to know; and those who only translated in practice the idea upon which we staked our all, in the assumption of the need of women as physicians, have necessarily had time, thought, and hand so occupied in the preliminary study requisite, and in the daily round of professional service that followed, that we failed aforehand to ask if we were wanted, or to declare our convictions that we were needed in the profession, or even in any way to settle our sphere at all.

"The first thing demanded seemed to be that we must demonstrate that we could practise medicine

before asking whether we might do so; and the thought, time, and skill required to make this possible, seriously interfered with abstract study and literary acquirement.

"I think it rather remarkable that the movement for the medical education of women was not preceded by any newspaper or platform agitation." Dr. Dolley's parents were Hicksite Friends, but Huguenot blood mingled with that of English Quakers; and she, being disowned first for marrying one who was not "a member among Friends," afterwards united with the Congregational Church, and is at present worshipping in her home in Rochester, N.Y., with the Presbyterians. She says, "I never fail to be interested in the prosperity of the Church evangelical, by whatever name called, seeing nothing hopeful for woman, and no true elevation, outside of Christian elevation."

Dr. JOSEPHINE B. MIX is now practising in Chicago, having been graduated in New York City, and practised with success in that city and vicinity for a few years. She was born March 16, 1837, in Wheeling, Va., whither her parents had removed from Western New York. She is the youngest of eight children. She began her work in life with teaching for a short time, acting as clerk in a store, and using the needle; then was married, and was one among the army of widows whose husbands died for liberty. After various trials and struggles, she commenced the study of medicine in Philadelphia. She decided, however, to attend the Eclectic Medical College of New York City; and holds the first matriculation ticket ever given by that institution to a woman, and the fourth ever issued to any student. Dr. Mix's maiden name was Dexter; and on her father's side she is a descendant of Rev. Gregory

Dexter, who came to Rhode Island in 1640, and was the personal friend of Roger Williams. He was the first practical printer who came to this country, and was the fourth pastor of the Baptist Church in Providence. Dr. Mix is a descendant of the eldest son, in the seventh generation. On her mother's side she was also of Baptist stock; for her mother's father was Rev. Asa Turner, a Baptist minister of Western New York. For many years she was connected with the same denomination; but in 1875 united with the Universalists, and is now connected with Rev. Dr. Ryder's church in Chicago, in which city she is busily engaged in a benevolent enterprise and in the work of her profession.

There must come a close to this incomplete chapter. The wish arises that some woman of the profession will yet prepare a large volume concerning women physicians, as the author hopes to do of the women in her own profession.

"The Galaxy" of December, 1868, has an article on "Women as Physicians," from which the following paragraphs are taken. Speaking of the Philadelphia Woman's Medical College it is said, —

"Subsequently a woman's hospital was founded in connection with the college. It went into operation in 1861. More than a thousand patients are treated annually in the several departments of the hospital. The resident physician, Dr. EMELINE HORTON CLEVELAND, after graduating in the college, added to her experiences a year's residence in the *Maternité* at Paris. Dr. Cleveland also fills the chair of obstetrics, and diseases of women and children in the college, and is eminently superior as a practitioner. As a lecturer, she is lucid, eloquent, and earnest. In her social and

Further information enables the author to add of Dr. Elizabeth C. Keller that her maiden name was Rex, and she was born in 1837, near Gettysburg, Penn. Her first husband was Matthias McComsey, who died in 1859, leaving her with one son. She superintended an orphan asylum in Lancaster, Penn., from 1860 to 1867; then married George L. Keller, of that city. Was graduated by the above mentioned medical college in 1871; conducted a hospital and dispensary in Bedford Street, Philadelphia, successfully; afterward accepted the position of resident physician at the New England Hospital for Women and Children, in Boston. In 1877 began her present successful practice in one of the beautiful suburbs of Boston, where with her family she resides.

Her associate, Dr. Betts, was born in 1846, at Vienna, Ohio. Studied in select schools, and with her father, who was a clergyman, till in 1868 she began the study of medicine "from pure love of it," as she says. By teaching and through her own efforts she finished a full course of study in college, graduated in 1872, and went into private practice in Youngstown, Ohio. But being anxious for hospital practice, in three years accepted a position as assistant in the hospital of which Dr. Eliza C. Judson was resident physician, and from thence came to Jamaica Plain, in 1878, where she now practices with success.

"In 1856 the New England Medical College was chartered by the Massachusetts Legislature, to be located in Boston. So far back as 1844 the subject of employing female attendants for women had engaged the attention of George Gregory; and in 1848 his brother, Samuel Gregory, opened a medical school for women. The college has steadily progressed. Over fifty thousand dollars have been bequeathed to it from different sources. Some remarkably proficient students have received the degree of M.D., among whom may be men-

dren, which was organized in 1861, furnishes essential help to medical students. Dr. MARIE E. ZAKRZEWSKA is attending physician, and Dr. Horatio R. Storer attending surgeon. Over five thousand patients are annually treated, without regard to nationality or color, furnishing an almost infinite variety of diseases.

"The New York Infirmary, under charge of the Drs. Blackwell, has since 1856 given relief to over forty thousand women and children. Over six thousand were recipients of its charity during the past year. More than thirty students have enjoyed its advantages, and twenty nurses have been trained and established in the city."

Two physicians whose success I have had opportunity to notice, are Dr. Madana F. DeHart, wife of a lawyer of Jersey City, and the sister of that lawyer, Dr. Sarah DeHart. These ladies have shared one office for many years, and won universal respect as practitioners.

The "Phrenological Journal" says: "DR. ALICE BENNETT is chief physician in the female department of the Norristown Insane Asylum; Dr. Agnes Johnson, of Zanesville, Ohio, is assistant physician in the Athens (Ohio) Insane Asylum; Dr. Margaret Cleves is the chief physician at the State Hospital for the Insane at Harrisburg, where Drs. Jane Carver and Anna Kugler are assistants; and Dr. Emma Boon has lately been appointed as assistant to Dr. Richardson in the insane department of the Philadelphia Almshouse.

Let the list of women physicians grow until there are enough for every city, town, and hamlet in our land; remembering that to the female man as well as to the male may Cicero's words apply: "*Homines ad Deos nullâ re propius accedunt, quam salutem hominibus dando.*[1]

[1] "Men in no particular approach so nearly to the gods as by giving health to their fellow-men."

CHAPTER XVII.

WOMEN AS READERS, ACTORS, AND SINGERS.

Charlotte Cushman — Maggie Mitchell — Clara Louise Kellogg — Louise Woodworth Foss — Anna Cora Mowatt Ritchie — S. Emma Covell — Anna Randall Diehl.

"Her words have rung throughout the world, and thrilled the coldest heart,
And bidden from the sternest eye the sudden tear-drop start.
. . . . . .
Oh! every lovely, lavish thing, that may to life belong,
Is like the free, o'erflowing wealth of woman's gift of song."

MARY M. CHASE.

"Whatsoever ye do, do it heartily, as to the Lord, and not unto men." — Col. iii. 23.

CHARLOTTE CUSHMAN, the singer, the actor, the reader! — for she was all these at different periods of her brilliant career, — admiration for the artist, and love for the woman, would place her name at the head of the chapter, even if it was not naturally the first suggested when one thinks of women on the stage; for she ennobled the profession by her pure life and noble character and fine talent. She was born in Boston, July 23, 1816. She was of "Pilgrim" descent on both

sides; her ancestor, Robert Cushman, being one of the band of non-conformists in Holland, a part of whom came in "The Mayflower" to old Plymouth Rock. Her ancestor came over in the succeeding vessel in 1621, in time to preach the first sermon in America ever printed. He little thought his descendant would make his name illustrious on the stage. Her father was a manufacturer of ship-bread, and was quite successful for many years. But reverses came: he died, and the property all passed into the hands of his partner. Charlotte was but about twelve years of age; but she was greatly distressed by the fact that the widow and five children should be left wholly destitute, even the household furniture being taken by the partner. She vowed then in her young heart that she would gain a support for her mother, that she would become richer than the partner; and, as she herself stated to the writer, she did live to see the day when that partner came to her, and begged for help to save himself from bankruptcy, and she had the satisfaction of heaping coals of fire on his head by furnishing the required sum of money. She was his financial superior at last; and he was doubtless ashamed of the part he had played in her early days. She began her public life by singing at little exhibitions and concerts, and when quite young was a member of the choir in the School-street Church, where Rev. Hosea Ballou was then preaching. She was baptized in infancy by Rev. Dr. Peabody of the Unitarian church. She was always liberal in her religious views, and retained to the last a cheerful hope in God's great love for all his children. Very early in life she felt it her duty to aid her mother, and this filial love was always manifested. She cared for her tenderly many long years, and was the strength and support

of the whole family, aiding her brothers to profitable employment, and caring for her sister till there was no further need. Her sister, SUSAN CUSHMAN, was an actress also, and played Juliet to Charlotte's Romeo. Her marriage with Dr. Muspratt of England led to her leaving the stage, as he was a chemist of wealth. By her first husband, Susan had one son, whom Charlotte adopted as her own, and to whom she left the bulk of her property, as a mother naturally would. Miss Cushman began first to sing in public; but, her voice failing while in New Orleans, she was advised to go on the stage, and did so, appearing first in Lady Macbeth. "It was a bold first step, but it was successfully taken with a consciousness of her powers. From that first performance, doubtless greatly improved as she prosecuted her art, she made the character her own; and it has always remained one of her most distinctive parts."[1]

On her return from New Orleans, Miss Cushman appeared at the Bowery Theatre in New York City.[1] But "her performances here, the proceeds of which were devoted to the support of her family, were interrupted by illness; and, before her health was restored, the theatre was destroyed by fire, and with it all her theatrical wardrobe was lost."

Many were her discouragements. Dark hours came, when success almost seemed hopeless; but she was undaunted. The force of her character was seen in her perseverance amid difficulties in those early days, as well as in her patient endurance of extreme suffering in her last years. It was in 1837, while playing at the old National Theatre, that she appeared first as Meg Merrilies, a character which her impersonation has

[1] Portrait-Gallery of Eminent Men and Women.

rendered immortal. She then played at the Park Theatre as leading actress; and there it was in 1839 that she introduced her sister Susan to the stage. "In this first performance, in a play called 'The Genoese,' Charlotte acted the lover Montaldo to her sister's Laura." She went to Philadelphia, and in 1844 appeared on the stage with Mr. Macready, who recognized her marvellous ability. Shortly after, having gained high position in her native land, she left with her sister for England, and was engaged at the Princess Theatre in February, 1845, in the character of Bianca in "Fazio." After this came "Lady Macbeth, to which the highest praise was given by the London critics. Its merits were universally conceded. The stage, said an able writer in 'The Atheneum,' had long been waiting for a great actress, one capable of sustaining the gorgeous majesty of the Tragic Muse; and the desideratum, he confessed, was supplied in the performance of Miss Cushman. Again, when a few weeks later she acted Beatrice, we are told by the same journal how she 'showed her usual decision and purpose in the assumption of the character-qualities in which at present she has not only no rival, but no competitor.' In Julia, in 'The Hunchback,' she won new laurels, especially in the more forcible passages, being pronounced 'the only actress who has at all approached the first representative of the character. She also successfully acted Juliana, in 'The Honeymoon.' Her Portia was admired, and her Meg Merrilies established as 'a performance of fearful and picturesque energy, making a grand impression.' In the following season Miss Cushman played an engagement at Haymarket Theatre, in which she appeared as Romeo to her sister's Juliet. The latter was admired for its beauty and delicacy; and the

former, while regarded as a bold venture, and in some degree as an exceptional performance, was described as 'one of the most extraordinary pieces of acting, perhaps, ever exhibited by a woman, — masculine in deportment, artistic in conception, complete in execution, positive in its merits, both in parts and as a whole, and successful in its immediate impression.' Miss Cushman also appeared in this engagement as Ion, in Talfourd's Greek tragedy; and as Viola, in 'Twelfth Night,' to her sister's Olivia, — in which they were both much admired. Charlotte's Meg Merrilies, again repeatedly acted, became her most popular performance; and it was noticed how, out of the meagre materials of the drama, she had by her skill and effective additions of by-play created an historic whole, — a triumph of art."

These successes were continued abroad. In 1849 Miss Cushman again played in New York, and finally, after a brilliant series of performances at the principal theatres in America, closed with a farewell benefit at Broadway Theatre in New York, in May, 1852. She went back to England, but came again in 1857 to make another tour in the States, in the course of which she acted the part of Cardinal Wolsey, being probably the first woman who ever personated that character. Again she went to England, where she had a lovely home, and where her sister and brother were established. But she came back to America, and played forty-eight consecutive nights in New York in 1860, reviving her powerful representation of Nancy Sykes after an interval of twenty years. She shortly after sailed for Europe, and her loyalty to the Union was conspicuous there; in 1863 she came back, and played in behalf of the Sanitary Commission, adding over

eight thousand dollars to that charitable national fund. In 1871 she returned to America to die. She knew that her time was short, but the same invincible energy was manifest. The assistance of the queen's surgeon, Sir James Simpson, was enlisted to perform for her a surgical operation, in the hope that her life might be prolonged; but in vain. She had four years given to her as her lease of life by the eminent physician, if she returned to her native air. She came, and lived nearly five, so great was her strength of constitution, so powerful her indomitable will. She was not afraid to die; but, like Alice Carey, she "longed so to live." They suffered similarly, the one with her pen in retirement, the other with her voice before the public; and the latter must have been the harder task, — a Spartan heroism, an heroic patience! Her farewell to the stage will not soon be forgotten; and the picture of the great *tragedienne* receiving from the great and venerable poet a laurel crown, for her pure life and great genius, is a picture that will not soon fade from the memory of the thousands who beheld it, or the vast army of readers who delightedly perused the newspaper accounts of the deserved ovation. Then she gave herself mainly to reading; and her motive was not purely mercenary, though she had the largest prices ever paid to any reader. She said to the writer that she hoped by herself reading she might bring up the profession of readers before the public, and thus help the large number of young girls who were desirous to read. She said also that she chose to read from the play of "Henry Eighth" because Queen Katherine was a reproof to all loose ideas concerning marriage; and she wished to bear her testimony in favor of the sanctity of that relation, and the wicked

ness of unscriptural divorces. In all this she showed her true nobility of soul, and closed a stainless life with an act of high morality.

In a beautiful villa not far from the sounding sea, at Newport, R.I., she spent the last few summers of her earthly life, in the loved society of her friend Emma Stebbins, and the family of her adopted son, faithfully attended by the colored servant Sallie Mercer, who had become more friend than servant in her thirty years and more of companionship with the woman whose greatness was as conspicuous in the home circle as on the boards, since it was the greatness of character as well as genius; and from that summer retreat she came to her native city, where she died at the Parker House, and was buried from King's Chapel. Her remains now rest in the spot she herself chose at Mount Auburn, saying, "It commands a view of beloved Boston." One of her many friends,[1] recently visiting Mount Auburn, wrote a poem from which these stanzas are taken: —

"I linger long and lovingly
Beside the spot where lies the form
Of her who stood so grandly true
Amid earth's sunshine or its storm.

No granite pile or sculptured urn
Speaks of her virtues or her fame;
But marble, stainless as her life,
Bears nought save this — her honored name."

Louise Woodworth Foss is justly regarded by the large majority of lyceum-committees and judges of good readings as the best reader before the American public. She certainly has been the most successful in winning

[1] Ellen E. Miles.

LOUISE WOODWORTH FOSS.

audiences again and again in the same cities; and, for her rare combination of gifts which lead to success in her profession, is deservedly counted among the first woman elocutionists in the world.

While Charlotte Cushman was before the public, all eyes turned to her, the well-deserved fame of the actress assisting in securing the fame of the reader; but, now that she is gone, the public generally look to Mrs. Foss as the woman reader who satisfies both eye and ear in cultivated audiences, and evinces an intellectual comprehension of the author's meaning which is as rare as it is acceptable.

Mrs. Foss is a native of Thetford, Vt.; was educated at the somewhat celebrated Thetford Academy, and became a teacher. Subsequently she married, and, after a few years of home life, adopted the profession of an elocutionist, studying with Prof. Baxter of Harvard College.

She has now been before the public for five successive seasons, her engagements extending through the principal cities of twenty-two States.

Nothing better has ever been written of an elocutionist than Mrs. Mary A. Livermore wrote of Mrs. Foss; and place is given it here because it is a credit to its author's womanly sympathy and appreciation, as well as a deserved testimony to Mrs. Foss as a reader: —

"'Mrs. Foss will read in my parlors this evening, for the entertainment of a few friends: will you come and hear her?'

"Such was the invitation of an old-time acquaintance, which I hastened to accept. For I had been one of Mrs. Foss's audience in Dorchester, two years before, and retained a pleasant memory of the evening's enter-

tainment. Moreover, I knew that she was better worth hearing now than then; and that she had been a hard student during these two intervening years, was ambitious of the highest excellence in her art, as well as of the largest success on the platform; and all through the winter, in New England, I had heard lyceum-committees mention her in terms of praise.

"Other circumstances had given me an interest in the lady. Scattered here and there, in New England towns, I had stumbled on her former pupils, who always manifested a tender eagerness to know of her success; speaking of her in a manner that was complimentary to her girlish patience and ability as a teacher. In occasional visits to her husband's studio, I had seen that she was his helper in emergencies, quite at home in the details of his art, ready to favor him with valuable suggestions as to the *pose* of a sitter or the expression of a picture. I knew also that she was an accomplished housewife, deft with the needle, and proud of her ability to work marvels with the sewing-machine. I had seen, 'with my own eyes,' achievements of hers in the dressmaking and millinery line, which might lead many a fashionable *modiste* to break the Tenth Commandment in envy of her untaught native skill. And one evening, in the country, I had surprised her at an out-door game of romps with her little seven-year-old Eddie, who, fleet as the winged Mercury, had challenged his mother to a brief foot-race, in which he had won. As I witnessed their merry frolic, and the motherly love-scene in which it ended, my heart went out to both, and I recognized, in the aspiring artist, the true woman and tender mother.

"So I was glad to see more of Mrs. Foss, and at an early hour sought the house of my friend, whose bril-

liantly lighted parlors I found well filled by a carefully selected, but somewhat cold and critical audience. Four clergymen of different sects were of the party, the entire force of one of the lecture-bureaus, several prominent musical people, a teacher of elocution, and members of three lyceum-committees, who had accepted my friend's invitation, as she had given it, 'with an eye to business.' Mrs. Foss was a stranger to all, only three or four present having seen her. To read well to that calm, cold, prejudging assembly of less than a hundred people, was a more difficult thing than to read well to a miscellaneous assemblage filling Tremont Temple.

"The decorous buzz of subdued conversation ceased as the lady reader entered, escorted by her handsome husband, who is as proud of as ambitious for his gifted wife. A young woman stood before us, fresh, winsome, bright, and cheery, showing perfect health in her brilliant complexion and well-rounded figure, who bowed to us gracefully, and greeted us with so pleasant a smile as to bespeak immediately the good-will of everybody. Her figure was fine and commanding, her dress stylish and becoming, and her manner dignified, perfectly self-possessed, and free from superficiality. She began to read: her educated voice was music in its every tone. Clear as a silver bell, resonant and flexible, it is capable of expressing every grade of passion and emotion known to humanity.

"She gave us Longfellow's 'Sandalphon, the Angel of Prayer;' and our hearts throbbed responsive to the beseeching, imploring petitions of those who, 'burdened with crosses,' pour out their plaints to heaven. She recited 'The Charcoal Man;' and we heard the oft-repeated echoes of the distant hills, as they gave back

She shrieked for 'help!' and we rose half way from our seats in our desire to go to aid her. Leaning over the river's brink with widely extended arms, she encouraged, and tenderly exhorted, and bravely assured him, till his hand grasped hers, and he was saved. And the little parlor audience went wild with acclamation as the fair reader gave us a picture of the Scotch laddie fainting on the bank, now held to the heart of his overjoyed lassie, who turned to weep aloud with penitence at the peril she had enticed him to run, and gladness for his salvation.

"And then came a reading from the 'Midsummer Night's Dream,' with another from 'Macbeth,' sandwiched between selections from Mark Twain's 'Innocents Abroad,' and Mrs. Stowe's 'Oldtown Stories.'

"Our programme was long and varied. For the audience soon took that matter into their hands, calling out for what they wanted, like diners at a *café;* so that we were treated in generous measure to a perfect *olla podrida* of comedy, tragedy, narrative, dialogue, and parody.

"Nobody seemed to remember that Mrs. Foss might be wearied, until it was well on to midnight. And then her audience crowded about her, the ice of the early evening all thawed away, to offer hearty congratulations and eloquent thanks, while the members of the three lyceum-committees lingered a little to engage her for their next winter's course of entertainments.

"Later in the season I was present at a public reading given by Mrs. Foss in Boston. It was for the benefit of some charity, and the hall was located in a densely peopled neighborhood. As the evening was warm, the windows of the hall were flung wide open, and whole families of the humble people in the immediate vicinity

swarmed into the back yards, or sought the coolness of the hour from open windows or outer doorsteps. The programme included 'Charlie Machree,' which Mrs. Foss gave with great dramatic effect. As she repeated the appealing cry, 'Help, help! or he'll die!' uttered by the Scotch lassie who sees her lover sink in the black water, she put into it so much of real agony and mortal terror, that it startled the smoking, gossiping crowds below. Straightway there went up from their midst such shouts of, '*Murder! murder! that's a woman's voice! help! police!*' that two of the watchful city guardians rushed up the stairway, three steps at a bound, and, clubs in hand, stood before us, ready to arrest the supposed violator of the law.

"Mrs. Foss has youth, health, and talent; and, with the laudable ambition which now moves her, the world will yet hear more of her. As it is, she is already well known to the public, which has accorded her no small meed of praise, and of more substantial recompense."

MAGGIE MITCHELL, by marriage named now Mrs. Paddock, is among the favorites of the theatre-going American people. She has a peculiar aptitude for the representation of childhood's ways, and in her inimitable personations of "Little Barefoot" and "Fanchon" has won deserved praise. Her "Pearl of Savoy" is also excellent, but her forte lies in her great ability to present childish ways. She is said to be a woman of great moral worth, and richly to deserve the pecuniary success she has achieved.

FANNY DAVENPORT and OLIVE LOGAN and KATE FIELD are well known as good actors. The two last mentioned have used their pens to some purpose. The last has just commenced a successful career in England;

and Olive Logan has forsaken the stage since her marriage to Mr. Wirt Sikes, and advises young girls to keep clear of the stage. This was also Miss Cushman's advice. She said she had never encouraged any one to adopt the stage as a profession, and she never consciously had a pupil, though she was doubtless a teacher by bright example all her life.

FANNY FOSTER is among the acceptable actresses of later days, and most recently Mrs. POMEROY, whose stage name may be something different. A limited acquaintance with the stage, and a desire to make this chapter brief as possible, leads to a becoming brevity in regard to actresses. That purity of life and modesty of deportment may be consistent with stage life, Charlotte Cushman has shown us; but her own words deter one from encouraging very greatly the young woman who can work in any other department from adopting this profession. Hence many regret that ANNA DICKINSON has stepped from the high place she occupied as a lecturer, to any place upon the boards. She may, however, ennoble the stage as Miss Cushman did, and help those who act with her to noble aims and true living. It is certainly an honest and honorable employment "to hold the mirror up to nature;" and, if the actor's private character is above reproach, the player, no less than the writer or the beholder of the play, is entitled to respectful consideration.

Among the singers of our century, and they are many, may be specially mentioned CLARA LOUISE KELLOGG, EMMA ABBOTT, Miss THURSBY, ANNIE GUILFORD, ANNIE LOUISE CARY, JULE DE RYTHER, and the Hutchinson ladies, ELIZABETH, VIOLA, and ABBY. The latter have already been mentioned among the reformers, for they have done admirable service

her dressing, stands always ready behind the scenes with a wrap ready to fold around her as she leaves the stage, — having never yet seen her from the front, — and shielding her always as carefully as a daughter could be shielded in a mother's drawing-room; a daughter, in this case, well repaying the care by affection, uprightness, and rare intelligence."

Among the young elocutionists is named with pleasure S. EMMA COWELL of New York City, who has read with great acceptance in several cities. She has also an aptness to teach, which has already been enjoyed by ladies of high social position. With rare dramatic powers, a fine, flexible voice, which she well knows how to modulate, and with an artist's comprehension of the pieces she reads, Miss Cowell bids fair to win many laurels. She is now studying the classics in a Maine seminary, and preparing herself for great usefulness in the future.

ANNA RANDALL DIEHL is a fine teacher of elocution, and has prepared several volumes which may greatly assist students. She is editing also a quarterly for elocutionists, which has been found very useful.

She resides in New York City, but has taught in various parts of the Union. Mrs. Foss should have been mentioned also as a teacher of her art, who has been very successful in instructing teachers in the public schools, as Mrs. Diehl has also done.

MARTHA E. POWERS is a teacher of elocution in New York City, and LAURA M. BRONSON, and the wife of Prof. W. C. Lyman also. The wife of Prof. George Vandenhoff is likewise a teacher there; and, if the rising generation do not learn to read and speak well, it will not be for lack of good teachers, among whom may surely be mentioned ELLEN E. MILES, now in

Miss Potter read in Jersey City in 1875, and "The Evening Journal" thus referred to her and her readings: "Miss Potter's appearance upon the rostrum is imposing yet not obtrusive. She dresses with great taste, in dark colors, and in plain but elegant style. Her face is mobile, and capable of fashioning itself into a hundred varieties of expression; but her voice is the grand feature. Its tones are graduated between the highest note of contralto and the deeper tones of a baritone; and Miss Potter is thus enabled to read any sort of selection whatever, so far as voice is concerned. As to her ability to read correctly, there is no doubt whatever; so that taking these three important elements, mobility of feature, flexibility and range of voice, and the power to correctly employ both, we have an artist in the true sense of the term. . . . A decided feature was Miss Potter's imitation of a reading-class of twenty-five persons. How she possessed herself of the styles of so many youngsters, their peculiar looks, actions, &c., and was enabled to delineate them so exquisitely, is to be wondered at. It was as if one were looking at and listening to a class, for a complete difference was exhibited by Miss Potter in each personation. 'The Death of the Old Squire' — a rare old piece — was very finely read. The entertainment closed with personations of Mrs. Scott Siddons, Miss Anna Dickinson, Miss Olive Logan, and John B. Gough. Each character was given with complete change of dress and 'make-up;' and, under Miss Potter's power, the people she represented appeared to live before the audience. Peculiar style of delivery, of dress, of motion, of manner, of voice, of pronunciation, of gesture, of walk, were all so faithfully portrayed that one absolutely lost sight at times of the fact that the thing was only an imitation. The audience was delighted, and showed it."

It should not be forgotten that the well-known Mother Goose's Melodies were first printed in Boston, Mass. They were collected by Thomas Fleet, from the lips of his mother-in-law, Elizabeth Foster, daughter of William and Ellen Foster, of Charlestown, Mass., who married Isaac Goose, of Boston, and sang these lullabies, partly learned from her mother and partly original, to her six children in the hearing, perhaps, of her ten step-children, and sang them to her grandson, till his father collected them, in 1719, and long afterwards she sang them to other grandchildren, and their music has gone on to the present century, and will not cease while babies need to be amused or soothed.

This chapter may close with a brief reference to two singers; one — the half-niece of Charlotte Cushman — ELLEN M. CARTWRIGHT, and the other ADDIE RYAN COOLIDGE. Both were women best enjoyed as they lifted their voices in the sanctuary, and really assisted the congregation to worship God.

Mrs. Cartwright was the only daughter of James Weld and Eleanor Cushman, half-sister of the great *tragedienne*. She was born in Boston, July 27, 1815, and was a student at the Charlestown Convent at the time it was destroyed by a mob. Her musical ability was very great. She sang at concerts, and was a member of the best musical clubs in Boston; but an early marriage, and a family of twelve children (eleven of whom survive), prevented a public career, for which she had the genius and the taste. She spent the latter portion of her life, some twenty years or so, on the island of Nantucket, where she was organist and chorister of the Methodist church, and displayed the musical genius which belonged to the Cushman family. She had much of the dramatic ability also, which, being repressed by her family cares and religious connections, was shown

in aptitude for arranging tableaux and conducting exhibitions. Of a lovely person and character, she was attractive to a large circle. Her sudden death, of pneumonia, in Boston Highlands, April 26, 1873, was a grief to many far and near. Her funeral was attended from the Methodist Church, where she was an indefatigable worker, two clergymen conducting the impressive services, the pulpit, altar, and casket being beautifully decked with the flowers she so dearly loved, and the church crowded with sincere mourners. She still lives in the hearts of those who knew her worth; and it is one of the sweet anticipations of the writer, that heaven will one day give back to her dear "Mother Ellen."

The other gifted singer was the leading singer in the Church of the Unity, Boston, where she suddenly died. "Previous to the removal of the remains from the residence of Mr. Coolidge in Hotel Dearborn, Boston Highlands, the Episcopal service for the burial of the dead was read by Rev. J. T. Coolidge, father-in-law of the deceased. The casket of rosewood was placed in front of the altar, and surrounded with elegant floral offerings. The surviving members of the choir of the Church of the Unity, of which she was a member, bestowed a large and elegant cross, which was placed in front of the pastor's desk. A splendid crown, a lyre, and several beautiful wreaths, were added to these tokens of love and esteem. The services commenced with the singing of the hymn beginning, 'I cannot always trace the way,' by Howard M. Dow. The Rev. Mr. Savage then read appropriate selections from Scripture, at the close of which he read an original poem, composed by himself for the occasion. It is as follows: —

'When falls the night upon the earth,
And all in shadow lies,
The sun's not dead: his radiance still
Beams bright on other skies.

And when the morning star fades out
On the pale brow of dawn,
Though lost a while to our eyes,
It still keeps shining on.

Some other world is glad to see
Our light that's gone away;
The light whose going makes our night
Makes somewhere else a day.

The feet that cease their walking here,
Grown weary of earth's road,
With tireless strength go travelling
The pathway up to God.

The hands whose patient fingers now
Have laid earth's labors by,
With loving skill have taken up
Some higher ministry.

The eyes, that give no longer back
The tender look of love,
Now, with a deathless gleam, drink in
God's beauteous world above.

The lips whose sweet tones made us ask
If angels sweeter sung,
Though silent here, make heaven glad
With their melodious tongue.

And, though her body lies asleep,
Our favorite is not dead:
She rises from dark death's bright birth
"With joy upon her head."

And she is just our loved one still,
  And loves us now no less:
She goes away to come again,
  To watch us and to bless.

And though we cannot clasp her hand,
  Nor look upon her face,
Nor listen to her voice again,
  Nor watch her ways of grace, —

Still we can keep her memory bright,
  And walk the way she trod,
And know she waits until we come
  Up to the house of God.

Let us be thankful through our tears
  That she was ours so long,
And try to lift our tones of grief
  To accord with her heaven-song.'

"After reading these verses, Mr. Savage addressed the congregation; in the course of his remarks saying he believed that this universal appointment of death was just as lovely and as sweet as this life, and that it was but a birth into a higher happier and sphere of existence. What we call death is to this one a double immortality. They all knew that she had contributed of the finest and noblest qualities of her nature to make them what they are. Her life had entered into theirs. So she who had passed away would find an immortality of sweetness and tender memory in their hearts. She has risen and gone into a life as true, as high, as noble, as any we can conceive; and she is to-day the same loving friend that she was the last time we looked into her eyes."

Her remains were taken to Forest Hills Cemetery, where also the remains of the other dear and noble

CHAPTER XVIII.

WOMEN IN BUSINESS.

Rebecca Motte — Susanna Wright — Emily Ruggles — Susan King — Women as Retail Traders — Sewing-Women — Women in Post-Offices — Women as Telegraphers — Women in Light-houses — Women Clerks — The Army of Workers in Homes, Stores, and Factories.

"Not then will woman idly rest, a pretty household dove,
When fit to be the eagle's mate, and cleave the clouds above;
But strive with him in noblest work, and with him win at last,
When all the struggle, all the toil and weariness, are past."

MARY M. CHASE.

"She perceiveth that her merchandise is good. She maketh fine linen, and selleth it." — PROV. XXX. 18, 24.

THAT woman has always been busy, no one can deny, and busy to good purpose also; but that women have been and are "in business," according to the technical or mercantile sense of that phrase, many may not know. Yet it is true; and the business capacity of woman is undeniable. From the days of

Scotland, it was found that three millions, or one-half of the whole number, were special in the industries, and were independent supporters; and some writers expressed the opinion that there were not fifty thousand in England who were not in some manner industrial and self-sustaining. There are no census returns in this country to give a similar class of facts; but here in Massachusetts, at least, there is no doubt the progress is greatly in advance of these English statistics. Woman is now seen and welcomed in nearly every department of labor and effort. The last fifty years have seen old barriers broken down which can never be restored, new avenues opened which can never be closed, over which her advancing step has not been so much the movement of her design, as it has been the fulfilment of her destiny. This hand of social reform has been gentle but resistless.

"Nor has this great change in the social condition been effected without corresponding change in the civil rights of women. Here, too, Massachusetts may be accepted as a type of the general progress in the United States. By successive stages in the legislation, commencing almost immediately after the adoption of the State Constitution in 1780, followed up from interval to interval, and culminating in the sweeping law of 1874, the whole force of these inequalities has yielded before the paramount equities of the situation; and to-day the personality, the independence, of woman, in civil rights under the law, stands out the crowning achievement of this Commonwealth. 'If,' says Gov. Bullock, 'the making of the laws had been in her own hands, I do not believe that they could be more beneficent.' Of like nature has been the change of woman's relation to marriage. The immunity of the sex as to

person and property, their right to release from oppression practised under the certificate of a wedding, their opportunities of return to their own industry, their own affections, and their own religion, are advanced to a degree which suits their moral and social necessities; which accords with a civilization built up on the overthrow of ecclesiastical dogmatism and superstition, too long received under the name of conservatism."

With these changes have come rare opportunities for entering upon business pursuits, and gaining enviable prosperity; and women have gladly entered these open doors. A New York paper says, —

"Some curious facts relative to various businesses carried on in New York City by women are made known in the latest directory published at the metropolis.

"The proportion of men to women in business where the women stand as their own representatives is 4,479 women to 37,203 men.

"It is somewhat surprising to find a few women in employments supposed to be entirely monopolized by and only fitted for men: as, for example, out of 79 billiard-saloons, two are kept by women; and, out of 2,888 lager-beer saloons, the proprietors of 51 are women. There is one female blacksmith in a list of 118, and 20 lady butchers in the whole number of 2013.

"There is also in the list of 588 names one woman druggist; which is particularly worthy of mention, because a druggist must have a diploma from a pharmaceutical college, which have only just (in rare instances) begun to admit them, and must also have

served practically in a drug-store three or four years. There is one woman stationer and bookseller, and 52 woman doctors among 1,633 physicians; and, as *apropos* in this connection, it may be stated that out of 152 undertakers two are women. Only one woman wood-engraver is given among 79 males; but there are two women who are down at the head of exchange-offices, three who are pawnbrokers, and five who are keepers of livery-stables."

In the early days of our nation there was a woman, then aged, whose life was an example of industry. SUSANNA WRIGHT was her honored name. We are told that "she never married, but, after the death of her father, became the head of her own family, who looked up to her for advice and direction as a parent; for her heart was replete with every kind affection." And it is said also, "she was a remarkable economist of time; for although she had the constant management of a large family, and at times of a profitable establishment, she mastered many of the sciences, was a good French, Latin, and Italian scholar, assisted neighbors in the settlement of estates, and was frequently consulted as a physician. She took great delight in domestic manufacture, and had constantly much of it produced in her family. For many years she attended to the rearing of silkworms, and with the silk, which she reeled and prepared herself, made many articles both of beauty and utility, dying the silk of various colors with indigenous materials. She had at one time upwards of sixty yards of excellent mantua returned to her from Great Britain, where she had sent the raw silk to be manufactured." She was a Quakeress, and lived more than fourscore years.

one druggist-shop."[1] The names of some of those early shopkeepers were once familiar to the writer, and their stores were very attractive. RACHEL EASTON, ABBY BETTS, LYDIA HOSIER, NANCY HUSSEY, those names chime with the memories of childhood very pleasantly. Since then the dear old island has had many other women storekeepers, — SUSAN A. RAND (since physician), HANNAH FOSDICK (a faithful abolitionist), LYDIA ELKINS, HARRIET MACY, SOPHIA A. RAY (a mother in Israel), EUNICE PADDOCK, MARY F. COLEMAN, SARAH and MARY P. SWAIN, and others whose names do not readily present themselves, but all worthy business women of the century.

Mrs. Dall says, "In Pennsylvania the Quaker view of the duties and rights of women contributed to throw many into trade. One lady in Philadelphia transferred a large wholesale business to two nephews, and died wealthy. I saw a letter the other day, which gave an interesting account of two girls who got permission there to sell a little stock in their father's shop. One began with sixty-two cents, which she invested in a dozen tapes; the other had three dollars. In a few years they bought their father out. The little tape-seller married, and carried her husband eight thousand dollars; while the single sister kept on until she had accumulated twenty thousand dollars, and took a poor boy into partnership. . . . Mrs. Barney tells us that failures were very uncommon in Nantucket while women managed the business; and some of the largest and safest fortunes in Boston were furnished by women. . . . It was one of the most distinguished of our female merchants — Martha Buckminster Curtis — who planted, in Framingham, the first potatoes ever set in

[1] The College, the Market, and the Court, published in 1867.

worthy of success. Miss Ruggles is a descendant from Peregrine White (the first child born among the Pilgrims) on her mother's side; and on her father's is a relative of the family of Tafts, as well as Ruggles. Her father was a cabinet-manufacturer for many years (he made the coffin in which Pres. John Adams was buried, and helped place the body in it); and the daughter inherits his mechanical ability to a large degree. During the war Miss Ruggles was actively engaged in the Sanitary Commission home work, and was the agent of the Commission in her town. She has always felt a deep interest in the reforms of the day, was one of the earliest women in Massachusetts elected to the office of school committee, and is a shining example of the fact that women who have business capacity do not need to beg or starve, and can gain the approval of all intelligent lovers of humanity by the straightforward course which integrity and honesty prompt. Judge Alphonso Taft, her relative (late Secretary of War, and now Attorney-General), in writing to her concerning a genealogical record of their family, said, "I admire your perseverance in business. I think you must be one of those women who believe in women sharing in the responsibilities of business, and even in those of political life, and in enlarging the sphere of woman's activity. If so, I agree with you. I am for the enlargement and extension of women's legal and political power. I would have them share in the elective franchise. My wife and I concur in these general views. It may be that you have not got so far along; but your carrying on a mercantile business for so long a time looks favorable." Mention might be made of COLUMBIA LANE and her three sisters, who have been successful in the millin-

In the "New Century" for Oct. 14, 1876, is a pleasant reference to a new business for women, — the making of fern-leaf mottoes, — the idea of which enterprise originated with Mrs. ANNA K. WEAVER, who is now laboring under the Woman's Foreign Missionary Society in Bogota, South America. Hundreds of women are now assisting in the construction and sale of these lovely mottoes, Mrs. I. R. NICHOLAS of Philadelphia being at their head.

It should have been mentioned earlier that women have had a hundred years of experience in retail trade, and also in horticulture, and in the relation of business copartnership, as Mr. Higginson showed by ancient advertisements, in "The Woman's Journal."

In the business of raising bees, Mrs. ELIZA TUPPER was very successful until serious illness interfered with her labors; but she toiled long enough to prove that bee-culture can be accomplished by women.

"The Woman's Journal" says, "Two girls in a small town in Ohio run a blacksmith's shop all by themselves. They dress in bloomer costume, and shoe horses just as a man does."

The name of SUSAN KING must not be omitted, since she is the prime mover of the Woman's Tea Company in New York City, of which Mme. DEMOREST is the president. Miss King accumulated a large fortune by real-estate transactions, and then started her present business. She has been herself to China, and examined teas, and made the acquaintance of the merchants, and is now doing a successful business on Broadway, setting an example of industry and enterprise.

Among the intelligent and successful business women of the century may be numbered Mrs. CHARLOTTE

of things. When the large covered baggage-wagon arrived in front of a block on the corporation, they would descend from it, dressed in various and outlandish fashions (some of the dresses, perhaps, having served for best during two generations), with hair done up in (to us) almost impossible ways, and with their arms brimfull of bandboxes containing all their worldly goods. Here let me pay a passing tribute to that obsolete appendage to a lady's baggage, — the bandbox. It has a New England history almost coeval with that of Lowell. It began to be made in perfection about fifty years ago in Jaffrey, N.H., by a woman named HANNAH DAVIS, who manufactured the first *nailed* band-boxes in the country, and made herself rich thereby.

"Another Hannah — HANNAH MORE — always travelled with the immortal bandbox, besides her 'great bag, little bag, basket, bundle.' The bandbox was made of all sizes, many of them being large enough to hold quite a wardrobe. Now the omnivorous 'Saratoga' has swallowed them all up, and it is my fate to chronicle the 'last of the bandbox.'

"These country girls, as they were called, had queer names, which added to the singularity of their appearance. Samantha, Trifeny, Plumy, Elgardy, and Florilla, were common among them. They soon learned the ways of the new place to which they had come; and after paying for their transportation they used their earnings to re-dress themselves, and in a little while were as stylish as the rest; for they had good New England blood in them, and blood tells even in factory people. In time most of them changed their names to Mrs. — something; and later, when Andrew Jackson visited Lowell, no peculiarity of dress in the operatives was seen; but walking four deep in procession to his

The poor mother was injured irreparably; but the child will never be so triumphant again, unless it is given to her to lead the army of equal suffragists to victory."

A Detroit woman named ANN SMALLEY has moved buildings, and caused men in her employ to build half a mile of sidewalk.

A woman in Dorchester, N.H., during the illness of her husband, tapped their sugar-orchard, cut her wood, gathered the sap, and made about four hundred pounds of sugar.

An army of women have been engaged in Washington, in the various kinds of business required in the Treasury Department, among them REBECCA WRIGHT, married in 1871 to William Bensal. She was the little Quaker lady who told Sheridan about Early's movements in September, 1864, by means of which he sent Jubal whirling down the valley; and for which he gave her a splendid watch and chain, and the Government gave her a profitable place in the Capitol.[1]

"Miss Lillie Slocum is the owner and manager of an omnibus line in Quincy, Mass., upon whose neat and commodious vehicles the people look with much pride and satisfaction."

"Mrs. Shelton, of Santa Clara County, was the first to introduce bees into California, bringing two hives in 1853. The swarms of bees that now fly about the Pacific Coast are said to be the product of these two hives. She sold one of them for $550."

"Elizabeth Mary Gill, Cobbler. A white canvas sign with a red border, in a window at 278 Mulberry Street, New York, reads as follows: 'Mrs. Gill, Boot and Shoe Maker; Repairing Neatly Done.' Mrs. Elizabeth Mary Gill was born in Northampton, England, and learned her

[1] Interesting statistics concerning woman's labor in Massachusetts may be found in The Woman's Journal for June 3, 1871.

CHAPTER XIX.

WOMEN OF FAITH.

Christian Mothers, Wives, Sisters, and Daughters — The Praying-Bands — The Crusaders — Lucy Hoyt — "Mabelle" — Mother Taylor — The Bethesda Home — Phebe Palmer.

"It is sweet to go when the Master calls,
If your work is all well done;
It is sweet to rest when the day is past,
If that rest has been fairly won.

It is sweet to stand on the river's brink,
So close to the other side,
That you see the loved who are coming down
To cross with you the tide."

"MABELLE" (*Mrs. Farmer*).

"I thank God . . . when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice." — 2 TIM. i. 3-5.

HAD the limits of this volume permitted, a favorite idea, especially of the publisher and his wife, might have been elaborated in this chapter. As it is, brief reference must be given to the fact that there are multitudes of women who "walk by faith, and not by sight." We count among these all the Christian mothers, wives, sisters, and daughters of our land, the

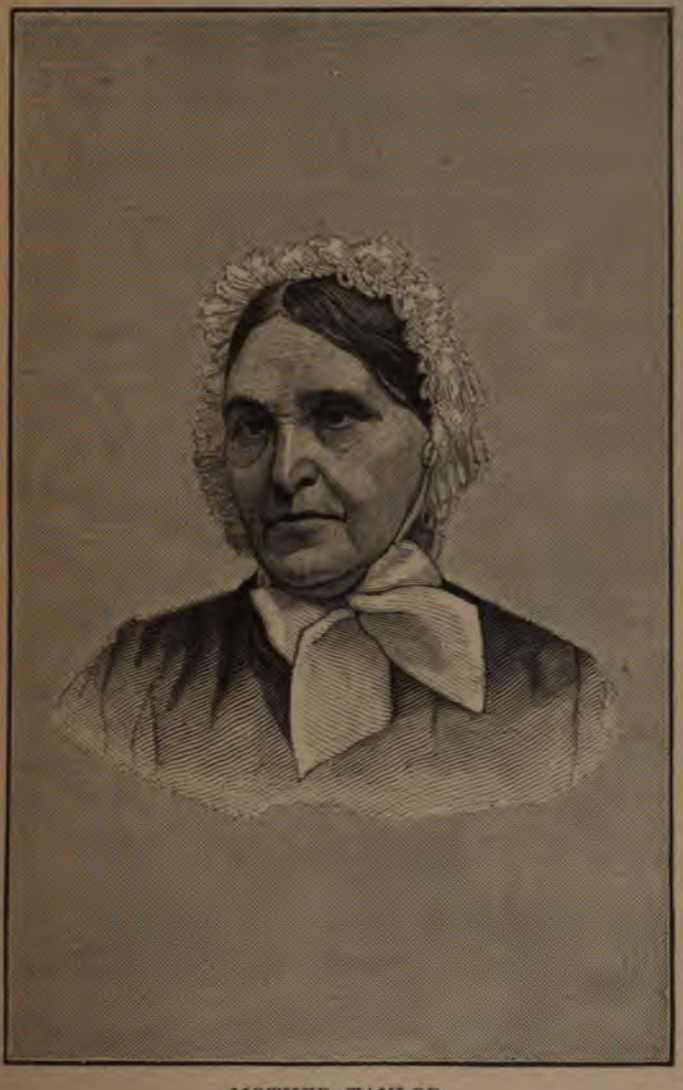
"MABELLE" (the *nom de plume* by which Hannah, the gifted wife of Moses G. Farmer, the inventor and electrician, is known) represents one who has exhibited the faith that overcomes in the years of sickness she has known. When racked with pain, writing only at intervals, with a pencil, to friends afar, she was always "Happy Mabelle." Her poems would form a volume of interest; and an account of her work in war-time, though on a sick-bed, a record which would awaken wonder. She is a native of Maine, but resided long in Salem, Mass. In that city is another lady, Mrs. ELIZA G. Moody, who has been a great sufferer for nearly a third of a century. With tortured and distorted frame, the light of the soul still beams with calm and holy radiance; and her faith is a lesson to those in health, her cheerfulness a rebuke to those who murmur. Over all the land are these pale, patient, suffering ones (RUTH BROWN of Nantucket among them), who with the infirmities of age, and the pangs of disease, are yet hopeful and rejoicing in the Lord. Many of these suffering ones have wrought wonders in the way of scattering the seeds of truth, even though they were confined for years to the bed or room of sickness. By word of exhortation, by written word of truth for the press, by earnest, fervent prayer, they heeded the poetic injunction, —

> "Drop thou the seed in the earth,
> And know the sweetest blessing of the skies;
> See how a miracle by faith is wrought:
> From the earth's altar, God accepts the sacrifice."

Thus wrote Mrs. LUCY M. CREEMER, one of the sweet young poets who have blossomed into usefulness through the faith of the gospel. A native of Milford,

ing, the light from the heavenly places fell upon her face: with an angel patience, and a childlike smile, and an unfaltering faith, she went down into the valley of shadows. She possessed a keen and wide intelligence. She was conversant with public questions, and interested in all those movements of the day in which her husband takes so prominent a part. Retiring by nature, she avoided instinctively all ostentatious display; but, where help and encouragement was needed by another, the latent power of her character sprang into life, and then she proved herself equal to great executive effort. No one can praise her so eloquently as he who loved her and knew her best. To hear Senator Wilson speak of his wife when he taught her, a little girl in school; when he married her, 'the loveliest girl in all the county;' when he received into his heart the fragrance of her daily example; when he watched over her dying, only to marvel at the endurance and sweetness and sunshine of her patience, — is to learn what a force for spiritual development, what a ceaseless inspiration, was this wife to her husband. Precious to those who live is the legacy of such a life!"

Among the works of faith well known in Boston is the Consumptives' Home, carried on after the manner of George Müller's Orphan House in Europe, the laborers asking God for means to carry on their work, and receiving aid as in answer to prayer; and with this establishment is connected a lady known as a deaconess, Miss LUCY R. DRAKE, of Boston Highlands. "The Boston Journal" referred to her in August, 1875, in an account of a Methodist camp-meeting held in South Framingham, Mass., as follows: "The preacher's place was supplied by a deaconess connected with Dr. Charles Cullis's Grove Hall institution known as 'a work of



MOTHER TAYLOR.

The wife of Dr. Cullis is a woman of faith, laboring earnestly and successfully in the cause of Christ's representatives, — the poor.

The devoted, energetic wife of the widely known "Father Taylor," was a woman of faith. DEBORAH D. MILLETT was born in Marblehead, Mass., March 13, 1797. She was a woman of superior talent, of quiet, dignified manner, of true, living Christian enterprise; just the woman to second all her husband's efforts for the mariner. "When, after his coming to Boston to preach to seamen, she adopted the sons of the ocean as her sons, her fidelity was ceaseless. Never did she forget them in the meetings or at home: they were her accepted burden. A sailor-boy sitting before her in meeting was away from home, away from his mother, his wife, his sister, amid temptations; and woe, woe was on her if she preached not to him the glorious gospel of her Lord and Master! She was never deterred from speaking when she felt her Saviour gave her a message to deliver. She uttered it, whether in the private class-room where the privileged few met to note progress, and to help each other, or in the vestry-meeting with its larger audience, or the church itself with its packed seats. When she arose, the dignity and gentleness of her manner, the pathos of her rich, full voice, soft yet distinct, the tenderness of intonation, the lavishness of loving persuasion, the motherhood of her soul put into language choice, strong, and full of the power of beauty, was music as of heaven, with a 'Thus saith the Lord' added."

Those who would know more of this saintly woman are advised to read the Memoir of Father Taylor,[1] a

[1] Written by Bishop Haven and Judge Russell, and published by B. B. Russell.

bands, and brothers have. The sacred memory of mother and sister, the wisdom and dignity of women of my own religious connection, who have been accustomed to something like equality in rights as well as duty, my experience as a co-worshipper with noble and self-sacrificing women as graceful and helpful in their household duties as they are firm and courageous in their public advocacy of unpopular truths, the steady friendships which have inspired and strengthened me, and the reverence and respect I feel for human nature, irrespective of sex, — all these compel me to look with something more than acquiescence upon the efforts you are making."

Among the works of faith similar in plan and effort to the Consumptives' Home, may be mentioned the Bethesda Home, of Chestnut Hill, Philadelphia, which was begun in a small way in 1859, by Miss ANNIE W. CLEMENT, who had been engaged in missionary work among the destitute of that city.

The records of the Bethesda Home show that those who trust in God shall not be confounded. Like Franck's Mission House in Germany, Müller's Orphan House, and the Consumptives' Home, this institution for orphans is sustained by unsolicited gifts, received in answer to prayer, as its founder firmly believes, who retired from a lucrative business to give herself to the work of benevolence. A graphic description of the home is given by a writer. It is called "One Romance of Charity."

"It was on a dull stormy day in January that we made our way to the Bethesda Home, through the heaviest of country roads. We had no difficulty in finding it, although it is quite away from the town; for

all the people we met seemed well able to direct us. The building is situated quite by itself, although within a short distance of a railroad-station, in a grove of cedar-trees. It is a large, comfortable-looking stone house, with a fine portico in front, and carriage-drive up to the door.

"We were shown into the front parlor, which is a beautiful room, neatly and appropriately furnished. After a little conversation with Miss Clement, she took us to see the children, who had just been collected for afternoon school. They were in a beautiful school-room on the other side of the hall, all seated at their desks, and employed with slate and pencil or their books. We were delighted to see such a healthy, happy-looking set of children, most of them under ten years of age. They all looked so neat, with clean faces and hands, and hair nicely brushed, that we thought they would compare favorably with many little ones who have fond mothers to care for them. As we looked at the clean calico frocks, and whole but patched trousers, we thought what a work it must be to keep over thirty children thus neatly clothed, especially as most of their garments are partly worn ones sent by kind friends of the Home.

"There are only two boys in the institution, beside the babies, — one aged nine years, and the other four. All the children attend Sunday school at Chestnut Hill, some going to the Presbyterian, and others to the Episcopal, as these are the nearest at hand. Those under ten years of age attend the day-school in this room, which is taught by Miss Clement's niece. There are only three older girls, who have been inmates of the Home since it was first established; and these go to the school at Chestnut Hill.

"We noticed among the children some very intelli-

BETHESDA HOME.

gent faces; one little blue-eyed girl, of about four years, especially interested us. We found she was a new-comer, and had neither father nor mother. What a blessed work to gather in these homeless little ones, and tell them of a Saviour's love, and bring them up to fear and love God!

"We then went up-stairs to see the babies. Two dear little things, under a year old, were tended by nice-looking women; and three other children, who seemed to be about two years old, were playing around the room. The absence of any thing like a uniform in the dress of the children makes this Home seem more like a large private family than a charitable institution. The babies especially looked very sweet in their white dresses and scarlet sacks, which, as outgrown garments, had probably been sent to them. The whole second floor was so nicely heated by the furnace, that the children were not confined to one room, but had the range of bedrooms, hall, and playroom, which must be greatly conducive to health.

"The floors are beautifully laid in hard wood; and all the furniture being new, and every thing in exquisite order, we thought we had never seen a more beautifully kept house. The bedrooms are all furnished with single iron bedsteads, good bedding, and nice white quilts. We then visited the bathroom, where the rows of brushes, combs, and tooth-brushes, were in keeping with the orderly appearance of the rest of the house. Miss Clement let us peep into a large closet, where the bundles of part-worn clothing are put before they are altered and fixed over for the children, as she remarked, 'You would not believe what we make out of these things.' She then showed us the closet where the children's Sunday clothes are kept, — nice-looking

to twelve years old; and six more were nearly completed, made by still younger children. The law of the house seems to be industry; and even the very little ones try to make themselves useful.

"Once or twice a week they are invited into the parlor to sew, or play games; and often, on Saturday afternoon, Miss Clement has some sort of an entertainment for them.

"Miss Clement is assisted in her work by her niece, Miss A. L., who has for many years given herself and means to this blessed work, and by another young friend, who, although delicate, is of great assistance, both in sewing and in the care of the children. There are also three hired women who represent the nationalities of Sweden, Denmark, and Germany; and a man-servant from Switzerland. Several of the women cannot speak English; and we were much interested in hearing Miss Clement relate that in their family worship, which the women attend, they sometimes take part by prayer, each in her own language.

"We feel it to be indeed cause for gratitude that such a lovely Christian home has been provided for so many poor children who would otherwise be shut out from its light and love."

Let the name be placed here of a faithful worker, a daughter of Lucretia Mott, who was one of the managers of Swarthmore College. The report of her fellow-laborers, December, 1874, contains these words: —

"ANNA M. HOPPER was not actively engaged in the work of the college at its commencement, but she entered into its management in time to render important service in organizing and arranging its various

departments; and from that time forward the institution had no more zealous and efficient worker. Her strong, clear intellect, united with great practical ability, qualified her for a wide field of usefulness in the active government of the college; and the trusts committed to her were discharged with the conscientious fidelity which so strongly marked her character.

"Her calm, deliberate judgment was so just in its decisions, that its influence was felt to be of great importance in deciding difficult questions, while she ever commended her own views by a courteous respect for the opinions of others. From her first appointment as manager, she was an active member of the Executive Committee, ministering to the various needs of the college with a zeal and energy that never flagged, while her advanced ideas and just views upon educational subjects made her counsels of great value in the department of instruction.

"She was rarely absent from our meetings, even during the last year of her life, when her failing health was painfully noticed by all. Her quiet, unobtrusive nature shrank from notice; but the powerful influence of her character and example was felt and appreciated by those who had the privilege of knowing its intrinsic dignity and excellence, and leaves with us a sorrowful consciousness of the loss which we have sustained."

The army of Christian workers in the sabbath schools in our land may be numbered among the women of faith and hope and love, for they are self-denying toilers in a wide field of usefulness. Mrs. KATHERINE STARBUCK of Nantucket, ELLEN E. MILES, and Mrs. C. A. WINSHIP of Wakefield, Mass., have displayed great ability and fidelity as superintendents; doubtless

they are but types of many others. Mrs. Winship is a scholarly woman, who was a successful teacher many years, and has written admirably for the press, but not so much as her friends desire. She has displayed marked genius in arranging sabbath-school concerts, and holds the children to the school by her own personal efforts and magnetism. The noble lessons learned from her are never forgotten. Miss Miles has composed for her pupils excellent dramas and poems for recitation. Mrs. Starbuck is now visiting the Holy Land.

The honor of starting Sunday schools in our country is generally accorded to JOANNA PRINCE and NANCY WELCH, both then in Beverly, Mass. The former was the mother of Rev. Prof. C. C. Everett of Harvard College. Among the women of faith, should be classed many of the workers in our mission schools and homes, who like LIZZIE T. LEWIS of the Horward Mission, DEBORAH G. BROWN, and CAROLINE BARNARD, in the Five Points House of Industry, are serving God in caring for the poor and forsaken. God bless them every one! Let one more Sunday-school worker be named. To her memory there is a tablet in the Unitarian Church in Somerville. When it was placed there the venerable donor, Rev. R. M. Hodges, preached in reference to it, and gave a brief sketch of Miss WHITTREDGE thus reported: —

ELIZABETH PAGE, daughter of Livermore Whittredge of Beverly, was employed as a public-school teacher in Somerville early in its history as an independent township. A well-cultivated mind, and a heart in sympathy with the requirements of children, gave her special favor and corresponding ability. It is to be observed also, that an influence calm and patient, and religiously

endowed, born of the Spirit of God, and developed by the discipline of a lingering and mortal disease, secured without ostentation a superadded sweetness and charm to her character. Her religious affections, at a time when the counsel of prudence in subserviency to her health would have rightly checked her in her course, prompted her to supplement her active duties on secular days by labors of love on Sundays, in the direction of the Christian culture of such children as might be placed in her charge. The room in which she taught the rudiments of English knowledge on weekdays, and the elementary truths according to Jesus on the Lord's Day, was situated in a small wooden one-story building in Medford Street. My earliest record in relation to the friend we have in mind is to this import: 'April 7, 1844, I met the Sunday school, and addressed it. There were about sixty children. They have been collected together and cared for principally by Miss E. P. Whittredge.'

"Subsequently until the autumn of that year, her residence, and her duties as a common-school instructor, continued in Somerville. Her interest in the Sunday school was undiminished; but her labors had to be somewhat restricted. Toward the end of the summer months it could not be concealed that the work of incurable disease was approaching its consummation. Her faith, resting on the Messiahship of Jesus, was to her at this time a blessed comfort, and the foundation of an immortal hope. At the close of an examination of her school on the 4th of October, 1844, the end of her vocation and of her residence in Somerville took place. She died Aug. 28, 1845, of consumption."

Mr. Hodges followed this interesting sketch by some

MOTHER GARFIELD.

remarks about the significance and usefulness in ethics of monumental devices and inscriptions, as appealing to the sympathies and exciting the aspirations of those beholding them. That monument which commemorates a noble deed or a religious work is more valuable than those which mark the past greatness of a warlike hero. Then remarking that those who aspire high must have a high object to which to aspire, he passed on to apply his remarks to the subject of Sunday-school work, and closed his discourse with some very appropriate and interesting remarks as to his own faith in the religion of the New Testament as a religion qualified to save and to elevate mankind.

Among the women whose works proved her strong faith may be mentioned MRS. ELIZA GARFIELD, who was a Ballou (a niece of Hosea Ballou, the celebrated Universalist preacher), and who became the wife of Abram Garfield in 1819, and the mother of several children, the youngest of whom was our martyred President, James A. Garfield. Removing with her husband to the West in times when pioneer work was to be done, she labored hard and long, and being left a widow with a dependent family, she exerted herself beyond the usual need even of pioneer wives, and performed almost incredible deeds of heroic devotion to her duty as a mother, caring for her children's moral and physical welfare, and gaining for them their daily bread by hand labor of the hardest kind. She appreciated the advantages of education, and encouraged the son who, was afterward to be President, to obtain the knowledge which she felt would be power, and she had no reason to repent of her efforts. In all her privations and labors she was sustained by a strong, abiding Christian faith, which had its perfect work and crown, not alone when she saw her son exalted to the highest place in his native land, but when she

learned of his Christian
those weary days of suf
was the triumphant dea
whom she had trained
revealed in works and fo

CHAPTER XX.

WOMEN INVENTORS.

The Cotton-Gin — The Sifter — Woman's Industries and Inventions — Inventions suggested by Accident.

"Whatever strong-armed man hath wrought, whatever he hath won,
That goal hath woman also reached, that action hath she done."
MARY M. CHASE.

"She crieth at the gates, . . . I wisdom dwell with prudence, and find out knowledge of witty inventions." — PROV. viii. 3, 12.

THE question is sneeringly asked sometimes, Can a woman invent? The great Centennial Exposition answered the question satisfactorily to the believer in woman's capabilities; and those who saw and heard the dish-washer and other women who were displaying their own inventions there will not soon forget them. Mrs. MATILDA J. GAGE, herself an active, intelligent worker of the century, in publishing a series of centennial letters to "The Fayetteville Recorder," gives the following interesting statements: —

"Let the Woman's Pavilion gather all it can
woman's work, it will still fall very far short of an a
rate representation of woman's industries and inventi
because most of the large manufacturing establishm
are owned by men; and, although largely employ
women, the work done in these establishments ow
by men will be entered in men's names. For insta
Lynn, the great shoe-mart of the country, employs m
women than men in the manufacture of shoes: yet
no woman owns such an establishment, all such w
exhibited at the Exposition will come in under m
names. So also of the numerous cotton-manufacto
where prints and muslins and cloths, both bleached
unbleached, are made: none of these will appear
woman's work. The sewing silks and dress silks,
hat and cap manufacturers, the broadcloth makers,
hoop-skirt and corset firms, the large clothing establ
ments, employ women operatives to a great extent:
the work will be entered in men's names.

"Women are burnishers of gold and silver, elec
platers, and bronzers, watch-case makers, and also
the finer part of watches; are painters of china, paint
of tiles, do work in holly-wood, manufacture mir
frames, table-tops, scones; are taxidermists, engrav
painters, sculptors. Most of this work will be exhibi
in the general departments under men's names.
mechanical exhibitions from Europe will be largely
woman's work. The finest Swiss-made watches
manufactured by women; the largest maker of ch
pagne in the world is a woman; 'tis a woman
manufactures the famous Erard piano; the largest fl
mill in Europe is owned by a woman; the delic
thread-weaving of the Old World is woman's work
also the wonderful lace-making and embroidery, val

higher than the most precious stones,—these are all woman's work.

"Many of woman's inventions have been patented under men's names. The largest foundry in the city of Troy is run to manufacture horseshoes, one of which is turned out every three seconds. The machine which does this work was invented by a woman; but the manufacture is carried on under a man's name, and will be exhibited as man's work. A Troy foundry-owner once told me the best stove he ever knew was invented by a woman, but the patent was taken out in a man's name. The invention of the cotton-gin, which revolutionized the industries of the world, was due to a woman, Mrs. Greene, though the work was done and the patent taken out by Eli Whitney. One of the earliest mowing-machines was perfected by a lady of my acquaintance, now over eighty years of age, who aided her husband in bringing that and a clover-cleaner to perfection. This was a New Jersey woman: still another New Jersey woman is now living, who invented the attachment to the mowing-machine, whereby the knives are thrown out of gear whenever the driver leaves his seat, thus lessening the liability to accident. The first large establishment in the country for the manufacture of buttons, the Willistons', was due to a woman, though it was run under a man's name. The self-fastening button is a woman's invention. The machine for making satchel-buttoned paper bags was a woman's invention, and a very important one at that; one that had long been tried for by men without success. Before the failure of Ames & Co., these machines were manufactured at the works of that company.

"Of improvements in sewing-machines, woman has invented a great number, as quilting-attachments,

some venerable grandparent about the household conveniences of a hundred years ago. Dr. Nichols in the "Boston Journal of Chemistry" says, "Our fathers were groping in almost outer darkness, so far as a knowledge of the sciences was concerned; and but little progress had been made in invention and the arts. Scarcely one of the modern contrivances for cooking, and for warming and lighting dwellings, was known. Not a pound of coal or a cubic foot of illuminating gas had been burned in the country. No iron stoves were used; and no contrivances for economizing heat were employed until Dr. Franklin invented the iron frame fireplace which still bears his name. All the cooking and warming in town and country were done by the aid of fire kindled upon the brick hearth, or in the brick oven. Pine-knots or tallow candles furnished the light for the winter evenings; and sanded floors supplied the place of rugs and carpets. The water used for household purposes was drawn from deep wells by the creaking 'sweep;' and it is a curious circumstance that both the well, and the building meeting the necessities of a water-closet, were often at long distances from the house. In a cold windy night in winter, to be called toward one of them was something dreadful to think of. No form of pump was used in this country, so far as we can learn, until after the present century. There were no friction-matches in those early days, by the aid of which a fire could be speedily kindled; and if the fire went out upon the hearth over night, and the tinder was damp so that the spark would not catch, the alternative remained of wading through the snow a mile or so, to borrow a brand of a neighbor. Only one room in any house was warmed, unless some of the family were ill; in all the rest the

experts might have assisted at the meeting of the Pennsylvania Medical Society, and joined in their learned addresses upon what so intimately concerned them.

"Feminine biographies teem with the desire of their subjects for enlarged opportunities. They have ever helped to provide means for what they could not share. The oldest scholarship at Harvard, founded in 1785, was by JOANNA ALFORD. There are ten others by fair donors, of which the annual income is $2,340. Meritorious boys are yearly aided there to the amount of $24,500.

"MARGARET DRAPER of Boston conducted the first newspaper in America. The original Declaration of Independence was printed by MARY KATHARINE GODDARD. Every demonstrator of anatomy is indebted to Madame DUCOUDRAY for his manikin. Artificial marble is the invention of Madame DUTILLET. In 1864 Mrs. VANDERNPLASSE came from Flanders to England, and began the use and manufacture of starch. Behold what an industry has sprung from the neat straw bonnet of BETSEY BAKER, worn less than a hundred years ago! Mrs. WILSON of London manages the principal line of omnibuses. Mrs. SARRICK of Drury Lane conducts a theatre. Mrs. THRALE carries on a brewery. The widow of Dr. A. D. Bullock continues her husband's practice in Wyoming, R.I. We hear of another whose bees yielded twenty thousand pounds of honey in a year. In Vassar we have the first lady professor of mathematics in any American college. Two at Vermont University were elected to membership by the Phi Beta Kappa Society, as an award for superior scholarship. For the past eight years or more there has been connected with the Howland School for Young Women an organization

them in some way, as the following from "Chambers' Journal" will show: —

"One of the pleasantest anecdotes relative to an invention being suggested by accident bears relation to the stocking-loom, or knitting-frame. The story has been told in two or three different forms; but the most popular version accords with a picture and inscription preserved by the Frame-work Knitters' Company. About a hundred and ninety years ago, Mr. William Lee, of St. John's College, Cambridge, was expelled for marrying in disregard to the statutes of his college. Having no fortune on either side, his young wife contributed to their joint support by knitting. The husband, watching one day the movements of her fingers, suddenly conceived the idea of imitating them by mechanical means, in order that she might get through her work in a manner easier to herself, and perchance increase her emoluments. The ingenious stocking-frame was the result of his cogitations. In hand-knitting, polished steel needles or wires are used to link threads together into a series of loops closely resembling those produced in tambouring. In frame-work-knitting, one person can manage a large number of knitting-needles at once, — pieces of steel midway in shape between straight wires and bent hooks, and aided by jacks, or vibrating levers, treadles, rows of bobbins, and other clever contrivances. William Lee's first stocking-frame was in all probability small and very rough; but it had in it a potentiality (as Dr. Johnson might have called it) of developing great things, until at last it has culminated in that masterly piece of mechanism, the circular rotary hosiery machine. Lucky accident, in like manner, led, about the year 1764, to

having eight spindles. The family at once largely increased their weekly earnings. How it happened that through workmen's spite and manufacturers' greed, or whether it was, as has been said, that a better idea than his had been previously started and acted upon by others, Hargreaves was never permitted to secure an adequate return for his ingenuity, we need not now stop to relate: Lancashire accumulated wealth from the spinning-jenny (amplified by degrees to eighty spindles), but regarded little the brains that had enabled them to do so. When maidens are 'doing their hair,' — an important element of daily duty in many a household, — they may perhaps be gratified in learning that this process led accidentally to a very useful invention. Joshua Heilman, engaged in the cotton-manufacture at Mulhouse in Alsace, was long meditating on the possibility of inventing a combing-machine for long-staple cotton, the carding-machine until then employed being better suited for cotton having a short staple. He tried and tried again, and impoverished himself by preparing machines and models which failed to realize the intended purpose. Brooding over the matter one evening, he watched his daughters combing their hair, and noticed (perhaps for the first time really noticed) how they drew the long tresses between their fingers, alternately withdrawing the comb through them. The thought struck him, that if he could successfully imitate by a machine this twofold action, so as to comb out the long fibres of cotton, and drive back the shorter by reversing the action of the comb, his long-sought object would be pretty nearly attained. Armed with this new idea, he set to work with renewed cheerfulness, and invented a beautiful machine, which enabled him to comb cheap cotton into moderately fine

"'It is only following out nature. As a child, I never cared for things that girls usually do; dolls never possessed any charms for me. I couldn't see the sense of coddling bits of porcelain with senseless faces: the only things I wanted were a jack-knife, a gimlet, and pieces of wood. My friends were horrified. I was called a tomboy; but that made very little impression on me. I sighed sometimes, because I was not like other girls; but wisely concluded that I couldn't help it, and sought further consolation from my tools. I was always making things for my brothers: did they want any thing in the line of playthings, they always said, "Mattie will make them for us." I was famous for my kites; and my sleds were the envy and admiration of all the boys in town. I'm not surprised at what I've done. I'm only sorry I couldn't have had as good a chance as a boy, and have been put to my trade regularly.'"

And yet she knows as much about machinery as though she had made it a study all her life. It is a genuine gift; and she can no more help making machinery than Anna Dickinson can help making speeches.

The inventor of the seamless bags was Miss LUCY JOHNSON, who died near Providence, R.I., Aug. 22, 1867, aged seventy-eight. It was in 1824 that "she wove seven pairs of seamless pillow-cases, and received a premium at the fair held at Pawtucket in October of that year. Those pillow-cases, still in a good state of preservation, are supposed to have been the first seamless bags ever made. Ignorant of the value of her invention, Miss Johnson took no steps to secure a patent. Her mode of weaving has since been ingrafted on the power-loom, and patented, yielding a fortune to the patentees; while Miss Johnson spent the closing

CHAPTER XXI.

WOMEN LAWYERS.

Phebe W. Couzins — Myra Bradwell — Clara H. Nash — Charlotte E. Ray — Helena Barkalow, and others.

"Open that old and deathless book, whose words we dare not spurn,
And read her well-deserved renown on every page we turn:
Here Deborah, the priestess pure, the judge, the poet, shines;
And Jephthah's daughter round her sire her snowy arm intwines."

MARY M. CHASE.

"She openeth her mouth with wisdom; and in her tongue is the law of kindness." — PROV. xxxi. 26.

EVER since Deborah judged Israel, there have been women capable of judging and legislating. In our land there are many who are as capable as the men who vote, to legislate for the best good of the community; and within the last twenty-five years there have been great changes in regard to the legal *status* of women in many of our States; and several women have been admitted to the bar as lawyers. That there was need of this, and that there is still need of progress in that direction, is evident to all who correctly apprehend

only be justified, on the principle that no class or race of men, however superior by nature and education, can be trusted with the political and social control of any other class, however degraded by ignorance or inferior by nature. The theory of universal suffrage is based on the great lesson of all political experience, that only those who suffer from abuses will ever thoroughly remedy them. Slavery would have waited long for abolition at the hands of slaveholders; and who will claim that Northern philanthropy was pure enough to have abolished slavery, or to have established negro suffrage, had there been no manifest military or political advantage to accrue to those abolishing the one, or establishing the other?

"The history of the legislation of the last quarter of a century regarding the law of marriage forms no exception to the general rule. None of those statute alleviations of the harshness of the common law have reached the root of the evil, the absolute personal dependence of the wife on the husband. The tenderness with which legislatures treat this sole remaining relic of a scheme of dependence, once general, is truly wonderful, especially as contrasted with the root-and-branch work that has been made with every system of male tutelage. In the fundamental rule of the wife's personal subjection, — the most important branch of this subject, and the only one yet considered, — no reform has even been attempted. In many States the property rights of married women have been placed on a footing approximating to equality. In none has her personal liberty been secured, or her legal servitude alleviated, except in the most superficial, we might justly say *unintentional* manner. Yet it must be perfectly obvious that personal rights must precede prop-

Washington University of St. Louis in 1869. Her application was received without a dissenting voice from either the Law Faculty, or Board of Directors; they taking the noble stand that the university was open to both sexes alike, and if a woman desired to become acquainted with the laws which govern her, or to enter the profession of the law, the university extended the same helping hand to her as to a man. St. Louis has the honor, not only of being the *first* to open the law-schools of the United States to woman, but also of preparing the first woman sculptor, Harriet Hosmer, for her profession by a thorough course of anatomy. Eastern colleges having refused her admission, she obtained the desired instruction in the St. Louis Medical College, through the generous patronage of Wayman Crow, Esq. This gentleman was also a member of the board which received Miss Couzins. Miss Couzins graduated in 1871 from the university. A dinner was given to the Board and Faculty, in honor of the event, by Dr. and Mrs. G. S. Walker, at which speeches were made by the Board and Faculty, sentiments responded to by Rev. Dr. Eliot, Jas. E. Yeatman, and Wayman Crow of the Board, which indicated the interest felt in the step taken.

"Miss Couzins coming from the conservative element of a pro-slavery State, much interest has been manifested as to the influences which caused her to take so radical a step.

"She considers the war, and its attendant circumstances, as the one great motor which awakened her thought and aroused her interest in behalf of humanity. Her mother, Mrs. ADALINE COUZINS, was among the first to offer her services as volunteer aid to the Sanitary Commission, established at St. Louis, of which Jas.

geon, and physician, but smoothing the dying pillow with a mother's prayers, or tenderly closing the eyes of the soldier-boy with a mother's tears.

"The work of her mother on the steamers and in the hospitals; the many harrowing, sad histories which came to her through that source, — first awakened her mind to the cause which lay back of all these results, and aroused the thought, whether or no woman's enlightened thought and action might not *prevent* in the same ratio as she *ameliorated* the horrors of war and its attendant evils. These ideas were slowly taking root; and in 1869 they received a new impulse from the woman's franchise organization, composed of some of the best and most intelligent women of St. Louis. She then began to think of a profession; and at the earnest solicitation of Judge John M. Krum, a warm personal friend, and member of the law faculty, she determined on a legal profession, and applied for admission to the Law School. Since her graduation she has been admitted to all the courts of the State of Missouri, the United District Court, the courts of Arkansas and of the Territory of Utah."

Miss Couzins is a lecturer of marked ability, at once dignified and humorous, and always holds her audience, elicits applause, and convinces her hearers by her unanswerable logic.

Other women lawyers there are in several of the States.

"The Des Moines Register" speaks as follows of Mrs. EMMA HADDOCK of Iowa City, who on Friday last was admitted to practise in the United States Circuit and District Courts in Iowa: "Mrs. Haddock is the wife of Judge Haddock of Iowa City. She graduated in the law department of the State University this

"In the District of Columbia Mrs. B. A. LOCKWOOD was admitted in 1870, and CHARLOTTE E. RAY in 1872, on graduating from Howard University.

"Illinois has recently made legislative proviso for the admission of women; and Mrs. Myra Bradwell, editor of the 'Legal News,' has a large practice in that State. The last addition is Miss MARY F. PERRY, admitted lately to the practice of law in Chicago, Ill.

"Miss LAVINA GOODELL, who was admitted to the bar at Janesville, Wis., about a year ago, has appeared before the Supreme Court at Madison with an application for admission to its bar, with a written argument to enforce the same.'"

"Miss ALTA Q. HULETT was born on a farm near Rockford, Ill., June 4, 1854. Her father, G. J. Hulett, was a physician, a native of New York. Her mother was born in Tennessee, but removed to Illinois while young. Dr. Hulett died in 1860, leaving a wife and two daughters; Alta, the eldest, being six years of age. The only property left for the support of this widow and her two little girls was a home worth a thousand dollars in Rockten, a small village near Rockford. Here the family lived; and Alta was placed in the public schools, where she remained until her tenth year, when, so slender was the family purse, she, too, was obliged to become a 'bread-winner.' To this end she entered a telegraph-office, and acquired sufficient knowledge of the business to be appointed 'operator' at Rockten. She at length gave up this position in order to return to her books, her mother meanwhile managing to support the family by keeping boarders. Having made a fortunate venture in real estate, they sold their home, and removed to Rockford, in order to

would have accepted the situation. To battle successfully with old prejudices, intrenched in the strongholds of the law, required not only marked ability, but also a courage which could not surrender. Such was the situation in the fall of Miss Hulett's seventeenth year. Grievously disappointed, but not disheartened, the pressing necessities of the family claimed her immediate attention: something must be done at once. She took a country school for four months, and bravely went to work again. While teaching, and 'boarding round,' she prepared a lecture, 'Justice *vs.* the Supreme Court,' in which she vigorously and eloquently stated her case. This lecture was delivered in Rockford, Freeport, and many other of the larger towns in Northern Illinois, enlisting everywhere sympathy and admiration in her behalf; and what was besides, at this juncture, a matter of serious importance, the family purse was replenished thereby. After taking counsel with Lieut-Gov. Early, a friend of the family, and other prominent members of the Legislature, she drew up a bill, the provisions of which, as passed, are, —

"'Be it enacted by the people of the State of Illinois represented in the General Assembly, that no person shall be precluded or debarred from any occupation, profession, or employment (except military), on account of sex. Provided that this act shall not be construed to affect the eligibility of any person to an elective office.

"'Nothing in this act shall be construed as requiring any female to work on streets or roads, or serve on juries.

"'All laws inconsistent with this act are hereby repealed."

of reserved power, and it is felt that the future has almost unlimited possibilities in store for her. Miss Hulett has, in addition to her mental endowments, a fine physique; her sympathies are broad, and her dispotion genial. She is one of those individuals who *love to live.*"

HELENA BARKALOW died in 1870, about a year after her admission to the bar. She was from Brooklyn, N.Y., and died in St. Louis of typhoid fever. The members of the bar met in that city, and passed a series of resolutions expressive of respect and regret. Major Lucien Eaton, in whose law-office Miss Barkalow was established for further professional study, testified in glowing terms to her excellence as a woman and a lawyer.

At the time Miss Couzins was admitted to the Utah bar, as a lawyer of St. Louis, Miss C. GEORGIE SNOW of Deseret was also admitted. She is the daughter of the attorney-general of that Territory, and had been studying in her father's office. The welcome to the bar was general and cordial. A New York paper states: "In executive session to-day the Senate confirmed the first woman that has ever been appointed to a State office. The lady's name is JOSEPHINE SHAW LOWELL. She was nominated by the governor for the office of State commisssioner of charities in the place of Commissioner Marshall, and was confirmed on motion of Senator Robertson. Mrs. Lowell belongs to a distinguished New England family. Her husband — a nephew of the poet Lowell — and her only brother were killed in the late war. One of her sisters is married to George William Curtis, and another is the wife of Gen. Barlow. Mrs. Lowell resides in New York, and is a member of the Ladies' Local Board of Charities in that city."

Gratiot Co., Mich., and FRANCES CHARLES in Oxford Co., Maine.

"The Woman's Journal" of May 25, 1872, says, "Miss ANNETTE CONISE of Tiffin, a graduate of the classical course in Heidelberg College, and who studied law one year, has made application to the governor of Ohio for a commission as notary public. Her application was referred to the attorney-general, who expressed the opinion that under the constitution and laws of the State such commission could not be issued to a female."

Also, "In the city of Washington, where a few years ago colored women were bought and sold under sanction of law, a woman of African descent has been admitted to practise at the bar of the Supreme Court of the District of Columbia. Miss CHARLOTTE E. RAY, who has the honor of being the first lady lawyer in Washington, is a graduate of the Law College of Howard University, and is said to be a dusky mulatto, possesses quite an intelligent countenance." She doubtless has also a fine mind, and deserves success.

"The Woman's Journal" of Oct. 22, 1870, says, "Miss FRANCES A. RUTHERFORD, M.D., has filed her acceptance of the office of City Physician in Grand Rapids, Mich., and taken the obligation administered by a female notary public, Miss JULIA MOFFINBURY, and entered upon the discharge of her duties. Grand Rapids is a city of sixteen thousand inhabitants."

Also, under date of Feb. 19, 1870, "In Illinois, Mrs. AMELIA HOBBS has been elected a justice of the peace for Jersey Landing Township, by a majority of twenty-six votes. This is the first woman elected to office in Illinois." Miss LIZZIE BURT was appointed register of deeds in Kansas.

whom she had not seen for two years. To stop short of this cost a severe struggle between maternal love and duty. At the close of the summer term, however, she was permitted to visit her family, and to clasp her child, now seven years of age, to her bosom. She remained in this school for four years, preparing in the meantime her daughter for the junior department, and taking her sister through the entire seminary course.

"At the breaking out of the war in 1861, many of the older young men of the school volunteered in the service. A mass meeting of the women of the city was called, which was very largely attended, and a society of all the churches formed, of which Mrs. B. A. McNall was made president. Accustomed to organize and arrange into classes hundreds of young women, she was not long in arranging into committees this mass of earnest, generous womanhood; and next day Ringueberg Hall was like one vast beehive in cutting, basting, and stitching all the belongings and accoutrements of the soldier. It was not long before that gallant regiment, the Twenty-eighth New York, were clothed, fed, and sheltered by the women of Lockport. Many of them sleep in honored soldiers' graves; some still live with honorable scars and a proud record.

"Mrs. McNall continued president of this Association until she left the city in September, having resigned her too arduous duties to accept the position of preceptress in the Gainesville Female Seminary, in Wyoming County, N.Y. The school building was soon afterward burned, and she remained in this quiet little puritanic town but one year; but during her stay conducted two large Bible-classes, one of adults in the church and one of young women in the school, and conducted a weekly prayer-meeting, besides her routine

law and the Constitution, and gave special attention to the Consular Manual. But it is not always brains or culture that fill offices, but the more special qualification of sex. Disappointed in her application, she turned her attention to the acquisition of the Spanish language. The year following her marriage, nearly twenty years from the birth of her first child, a daughter, Jessie, was born to her. This child was a wellspring of delight, — a living sunbeam in the house to both her and her husband. But alas for human hopes! she died at the age of eighteen months, after having endeared herself to all who knew her.

"After this severe blow, — finding consolation only in severe mental exertion, — she resolved to pursue the study of law, and regularly applied for admission to Columbia College, hardly dreaming that so reasonable an application would be denied. Dr. George W. Samson, then president, replied to her by letter that it was deemed by the faculty and College Board that 'her presence would distract the attention of the students,' and declined to admit her, after having invited her to the opening lectures. The next year the National University Law Class was formed; and in connection with it a class for ladies was opened, fifteen entering their names."

She was afterward graduated, and admitted to the bar.

Mrs. M. M. Ricker, who was admitted to the bar in the District of Columbia in May last, is said to have passed the best examination among seventeen applicants, all men but herself. She was especially well versed in the law of real property, a branch usually deemed to be a little above the feminine practitioner.

Mrs. Judith Ellen Foster should be mentioned as

MRS. JUDITH ELLEN FOSTER.

lowing facts are furnished by a friend: 'This union, desired and approved by mutual friends, promised naught but joy and blessedness. But clouds soon gathered, and after years of poverty and toil and wanderings to and fro, and vain attempts to cover up and bear the shame that came because she bore his name, nothing was left of this sad marriage but two children for her to love and rear. In the home of a brother she put on widow's weeds, sadder far than those that come at death.'

"Having secured a divorce, she was married to Hon. E. C. Foster, who is a prominent lawyer and politician of Iowa, a life-long temperance man and earnest, working Christian.

"She read law first for his entertainment, and afterwards by his suggestion and under his supervision she pursued a systematic course of legal study with, however, no thought of admission to the bar. She read, with her babies about her, and instead of amusing herself with fashion plates or fiction, such learned tomes as Blackstone and Kent, Bishop and Story. She never had an ambition for public speaking or public life. Although reared in the Methodist Church she had never, until about the time of the crusade, heard a woman preach or lecture, but when that trumpet blast resounded, she, in common with her sisters, responded to the call, and lifted up her voice in protest against the iniquity of the drink traffic. Her acceptance with the people just at the time when she had completed her legal studies seemed a providential indication, and her husband said, 'If you can talk before an audience you could before a court or jury,' and he insisted on her being examined for admission to the bar. Prior to this time she had prepared pleadings and written arguments for the courts, but without formal admission she could not personally appear. She was examined, admitted, and took the oath

Whether making her great two-hours' argument for the Constitutional Amendment, as she did night after night for successive months in the Northwest, or following the intricacies of debate in a convention, conducting a prayer meeting between the sessions, leading the music of an out-door meeting, answering Dr. Crosby at Tremont Temple, Boston, pleading for woman's ballot in Iowa, or for prohibition in Washington; whether playing with her boys at home, reading Plato in the cars, preaching the gospel from a dry-goods box on the street corner of her own town, or speaking in the great tabernacle at Chautauqua, Mrs. Foster is always witty, wise, and kind, and thorough mistress of the situation. Her husband's heart doth safely trust in her, and her boys glory in a mother who cannot only say with Cornelia of Rome, 'these are my jewels,' but whose great heart reaches out to restore to the rifled casket of many another woman's home, whence strong drink has stolen them, these gems of priceless cost. Best of all, she loves the Lord Jesus Christ, and above her chief joy, desires and labors to build up His Kingdom on the earth."

The mention of Rev. Dr. Samson's name affords an admirable opportunity of telling the wise and witty course of one brave anti-slavery Christian woman of the century, Mrs. MARY ELIZABETH HERRICK, a native of Beverly, Mass., and now in Amherst, N.H. The pro-slavery D.D., who was a slave-owner also it is believed, was occupying the pulpit of the Baptist church in Beverly, on exchange with the pastor. For a long time there had been an anti-slavery prayer-meeting observed by some of the members. Mrs. Herrick wrote the notice; and the doctor was, after several attempts to dodge the matter, obliged to read the notice of a meeting to "pray for God's image in bonds." The ill grace

with which the tacit reproof was received may
imagined, and also the scarcely repressed mirth of t
anti-slavery women of that ever faithful church.

The list of lawyers may be incomplete, but probal
it will never be less. As the years roll on, women la
yers will be as numerous as women physicians, and
successful. Many a girl is in our public schools to-d
who will become, in her degree, a Portia.

CHAPTER XXII.

WOMEN JOURNALISTS.

Caroline A. Soule — Emma Molloy — Pauline W. Davis — Jane G. Swisshelm — Amelia Bloomer, and others.

"Words are things; and a small drop of ink,
Falling like dew upon a thought, produces
That which makes thousands, perhaps millions, think."
BYRON.

"They that handle the pen of the writer." — JUDGES v. 14.

VERY many women are journalists and reporters in our land. Some have been exceedingly successful as editors; and no more sprightly and acceptable writers have been connected with the newspapers of the day, since the days when Margaret Fuller wrote for "The Tribune," than the women who are or have been connected with our best papers. One of these toiling benefactors with the pen is known to children far and wide as "Aunt Carra."

"CAROLINE A. SOULE (*neé* White) was born in

ing the colleague of the venerable Hosea Ballou. In June, 1845, they removed to Gloucester, Mass., assuming charge of the parish to which John Murray had formerly preached. The climate not agreeing with Mr. Soule, they removed in May, 1846, to Hartford, Conn., the birthplace of the father of Mrs. Soule. In April, 1851, the health of Mr. Soule requiring country life, they removed to Granby, Conn., where, although fulfilling the duties of pastor to the Universalist parish, he devoted hours formerly given to study to out-door exercise. In the autumn of the same year, with perfectly restored health, he contemplated a wider field of usefulness, and on the 30th of December removed to Lyons, Wayne Co., N.Y., to become pastor of a newly organized parish, his family remaining in Granby. On the 29th of January, 1852, Mr. Soule died suddenly at Lyons, of small-pox. Mrs. Soule was thus left a widow, without a note of warning, her husband having been dead and buried five days ere the letter announcing his decease came to hand. She was a widow with five children, three sons and two daughters, — the eldest seven, the youngest one year of age. She was left with the customary pittance of ministers' widows, — a library of a few hundred volumes, and three hundred dollars in bank.

"But she was not long idle. In her girlhood she had written a few articles for the newspapers; and during her wedded life, at one time assisted her husband in editing the 'Connecticut Odd Fellow,' a weekly paper published in Hartford, Conn.; and had contributed several tales to the 'Hartford Times,' and a few to Universalist papers. And she now looked to her pen for means to provide for her fatherless household.

"Two months after her husband's death, she com-

being prompted by her love of right, to do the hard, disagreeable work. She also wrote three books, 'Home Life, or a Peep across the Threshold,' 'The Pet of the Settlement,' and 'Wine, or Water;' the last a temperance story which has since been republished in a Western paper as a serial.

"An affection of the eyes, which threatened blindness, obliged her to return to the East; and from 1864 to 1868 she accomplished but little literary labor. In July of the latter year she issued the first number of 'The Guiding Star,' a Sunday-school paper, of which she was both proprietor and editor, and which paper, now in its seventh volume, she still retains as individual property. Since 1867 she has been a resident of New York City, spending her days in an office away down town, and finding rest at night at 'Content,' her unpretending little home in Fordham. Under several *noms de plume*, she has been a correspondent of the different papers of the Universalist denomination, being also for several years the editor of the juvenile department of 'The Christian Leader,' and at one time editor-in-chief for several months. She has been president of the 'Woman's Centenary Association,' the only national organization of women in the Universalist Church, from its start in 1869 till now, during the year 1874 travelling nearly twenty thousand miles in its behalf.

"Her health failing in the winter of 1875, she sailed for Europe in May, and remained till October, confining her travels to England and Scotland; and while in the latter country preaching several times to Universalist families, and lecturing on temperance and the higher education of woman."

A Cincinnati paper thus refers to women in journalism, —

are ever busy; and notwithstanding her regular newspaper duties the work of the translator and chronicler still goes on.

Another well-known name in the same department is that of JENNIE JUNE, wife of D. G. Croly, managing editor of 'The World,' and the controlling spirit in 'Demorest's Monthly.' Mrs. Croly's connection with the 'New York Press,' probably dates farther back than that of any other woman so engaged at present. She discovered her literary powers very early in life, and readily learned to put them to profitable use; at a time, too, when men the most appreciative and kindly disposed were inclined to ridicule the idea of woman's fitness for any branch of journalism. She was first engaged on 'The Times;' but, on the establishment of 'Demorest's Monthly,' the enterprising proprietors of that periodical offered her a larger salary, and enticed her away to the sanctum of fashion. There she has remained ever since; and from there have gone forth the thousands of manifold letters which have made her *nom de plume* a household name throughout the land. This system of correspondence was originated by 'Jennie June,' and proved to be one of the happy hits of her literary career. Beginning, of course, on a small scale, she gradually won her way as an authority on questions of dress, till before many years nearly every prominent journal in the country was glad to boast of 'Jennie June' as its fashion contributor; and to-day that branch of her work alone realizes to its projector a handsome income. At one time she prepared and despatched every one of these letters herself; but long since she delegated that unenviable task to a competent clerk, contenting herself with merely dictating the form, and afterward appropriating the greenback returns, minus a certain percentage.

stant comment by those whose business it is to look out for talent; and the result was an invitation to join the staff. In reviewing the past, she says of herself, —

"'I thank Heaven that I know how to work. Should any thing happen to my literary prospects, I could make my living as a dressmaker, milliner, seamstress, housekeeper, cook, or laundress. I have done my own housework, and gloried in it; have made my husband's shirts, and washed and ironed them, not only because I could really do them better than a professional laundress, but in order to eke out a reporter's meagre salary.'

"Mrs. MARY E. DODGE is one of our most successful literary workers, and shows what a woman can do in literature. She is the daughter of the well-known Prof. Mapes, inventor of the fertilizers, and owns part of the latter's farm, two miles from Newark, which is under the management of P. T. Quinn, formerly agricultural editor of 'The Tribune,' and author of several books on farming. Mrs. Dodge has a salary of three thousand dollars from 'Hearth and Home,' for writing exclusively for that journal. She excels particularly as a writer of children's stories, and combines accuracy of fact with beauty of style. Her story of 'Hans Brinker' shows great care and study, and gives a vivid picture of Dutch life and adventure. Mrs. Dodge, though the mother of two boys, whom she supports at college, is young, handsome, and lively as a girl of twenty, and is excellent company."

The Philadelphia correspondent of "The Wilmington (Del.) Commercial" says: —

"A paragraph in one of our city papers recently

claimed my attention, referring to women workers
the press. I do not speak of literary women in
old sense, but of deliberate and genuine newspa
workers, who do just as much work as men do, in ma
cases better than men, and nearly always more c
scientiously. The account only mentioned ladies c
nected with New York papers; but it will do no har
when the list is revised, to add the name of a Philad
phia writer. I refer to Miss LOUISE STOCKTON,
literary and musical editor of 'The Morning Po
There is not a man connected with our newspap
who writes with more power and ease, who has a fi
style, and (what is better than style even) who
more ideas, than Miss Stockton. On musical matt
especially (we all have our 'forts,' as A. Ward u
to say, or what our friends call our fortes, which com
to much the same thing) she is not to be approach
hereabouts, neither do I find her equal among the N
York critics."

Mrs. ELIZABETH CADY STANTON and Miss SUSAN
ANTHONY were editors and proprietors of the refo
paper called "The Revolution." In the West "T
Agitator" was started, and Mrs. MARY A. LIVERMO
was connected with it editorally, as she was also wi
her husband's paper "The New Covenant." She w
afterwards, for two or three years, editor-in-chief of t
excellent "Woman's Journal," of which LUCY STO
and JULIA WARD HOWE are still editorially connecte
Mrs. Livermore has done a vast amount of editori
work, and Mrs. Howe was formerly connected with "T
Boston Commonwealth" editorially. Rev. PHEBE
HANAFORD was editor for three years of the "Ladi
Repository," a monthly magazine of the Universalist

published in Boston, and at the same time edited "The Myrtle," a sabbath-school paper. She had charge also of the children's department in "The Universalist," of which paper, and also of "The Universalist Quarterly," she read the proof. For many years previous she had reported for various papers, and also written editorially, book notices, &c.; and the routine of office-work was very familiar to her before she became editor, though, doubtless, there was "room for improvement." Mrs. HENRIETTA A. BINGHAM followed Mrs. Hanaford on the "Repository" and "Myrtle," and proved herself an able editor. Mrs. ELIZABETH M. BRUCE is the present editor of the "Myrtle." FRANCES ELLEN BURR has been editorially connected with her brother's[1] paper in Hartford, and displayed similar genius. HARRIET N. AUSTIN and Dr. M. CORA BLAND have ably edited periodicals, literary and hygienic. SARAH L. JOY WHITE and NELLIE MCKAY HUTCHINSON have shown themselves excellent reporters. Both write admirable poetry.

Mrs. EMILY LEE SHERWOOD was born in Madison, Ind., on March 28, 1829, and was daughter of Monroe Wells and Mary Lee.

Madison is situated on the southern border of Indiana, and was once a very brisk business place. It is separated from Kentucky by *la belle rivière* Ohio, and surrounded by picturesque hills, and possesses sites for many fine views. Her love for nature is rooted in her native hills, over which she wandered in search of early spring flowers, or to enjoy a fine view of landscape or a magnificent sunset.

Her father was an architect and a builder, a man of fine conversational powers, and much general intelli-

[1] Hon. Alfred E. Burr.

pursuit of a settlement. When the war of Rebellion occurred, he went in as private, was promoted to colonel's staff duty, after which his wife joined him, and remained on rebellious territory for over a year; while there, contributed some "war sketches" for Indianapolis papers, also for "Ladies' Repository."

After the war she spent the first winter in Marietta, Ohio, her husband going to Washington, D.C., on business, formed a partnership, and there they now reside. She says of herself, "I was born into a Universalist home. Have contributed principally to denominational journals, 'Ladies' Repository,' 'Star in the West,' 'Leader,' and to 'Daily Commercial,' Indianapolis, Ind.; also 'Daily Republican,' same place. Never saved any thing I published. Have no scrap-book. Have been a voracious reader and student all my life. My taste inclines toward 'biography,' or the essay style.

"Music, painting, geometry, and French have all been pursued under private instruction, — don't consider myself good in either, — but they help to form one's taste, to teach one to reason geometrically correct, and embellish one's hours of labor with elegant sources of relaxation.

"My disposition is domestic, — my home and family the first objects in my regard, although I am not insensible to the pleasures of a literary life; and, had I not been married, no doubt would have followed my tastes for authorship as a profession." Mrs. Sherwood is a woman of the century who will be heard from in the future, if health allows."

Emma Molloy, the sprightly wife of an editor, and herself editorially connected with an Elkhart, Ind., paper, with "The Advance Guard," a temperance sheet, and with other papers as correspondent and

ting, until I became indispensable to my husband. I think every true woman feels a pride in the thought that she is truly a helpmeet; and I felt great pride in my business. We gradually worked out of debt, and, having a good opportunity to sell, moved to Cortland, N.Y., where we bought 'The Cortland Journal,' and 'Homer Herald,' both papers being printed in the 'Cortland' office. My health not being good in the East, however, we again disposed of our office, and, at the earnest solicitation of business friends in Elkhart, started 'The Daily Observer,' a Republican paper. When the Crusade storm first broke upon the Northwest, I learned for the first time my oratorical powers. At a large mass-meeting in my own native town, at which my honored friend Schuyler Colfax presided, I made my *début*. As I stood before the vast throng, all the waves of sorrow, that had gone over me during the weary years of my first marriage seemed beating upon the shores of feeling; and living them over again enabled me to touch the tender chords of very many hearts in the audience. If I have any eloquence, it is that born of sorrow and a hard, bitter struggle with the world; and my soul yearns over the vast army of helpless women who find the breakers too much for their frail little barks. Is it any wonder so many of them go down? At present, added to my work on the 'Observer,' I am editing the Political Reform Department in 'The Advance Guard,' — the State temperance organ, published by Hon. J. J. Talbott, the Grand Worthy Chief Templar of our State. I have more calls to lecture in the temperance field West than I can fill; but there is no *money* in it, and my literary lectures pay much better. Next season I expect to devote my time to literary lectures."

There is one editor who has passed from earth who shall not be forgotten. From the biographical sketch published in the Toledo "Ballot-Box," of which SARAH R. L. WILLIAMS is editor, the following is taken, almost as a whole. It was written by Mrs. E. C. Stanton: —

MRS. PAULINA WRIGHT DAVIS.

"Paulina Kellogg was born in Bloomfield, N.Y., Aug. 7, 1813, the very day Capt. Hall delivered up the fort at Detroit. Her father was a volunteer in the army.

"Her grandfather, Saxton, was a colonel in the Revolution, and belonged to Lafayette's staff.

"Her parents were conservative in all their opinions, remarkably fine-looking, and sincerely attached to each other. Paulina, the third of five children, was always thoughtful, sensitive, and delicate. When she was about four years old her grandfather bought a large tract of land at Cambria, fifteen miles from Niagara Falls, where he established homes for all his children.

"When seven years old, she was adopted by an aunt, and moved to Le Roy, N.Y., where she was educated.

"With such ancestry and early experiences, we can readily account for Paulina's love of freedom, and courage in attacking the evils and false customs of society.

"At the early age of thirteen Paulina joined the Presbyterian Church. . . .

"She was a religious enthusiast, and in revival seasons was one of the bright and shining lights in exhortation and prayer. When she was about fifteen, a discussion came up in the church, as to whether women should be permitted to speak and pray. Some of the

renewed zeal to anti-slavery, temperance, moral reform, and the education of women.

"In this way they passed twelve happy years together in mutual improvement, and co-operation in every good work.

"Mr. Wright, having a delicate organization and great executive ability, was constantly taxing his powers of mind and body to the utmost, until at last he fell a victim to dyspepsia, which, after a long, wasting illness of two years, terminated his life.

"Having improved her leisure hours in the study of anatomy and physiology, Mrs. Wright commenced her public work soon after the death of her husband; he having been unfortunate in business, she was thrown on her own resources for support.

"As early as 1844 she began her lectures to women. She imported from Paris the first *femme modèle* that was ever brought to this country, which she recently presented to 'The Homœopathic College for Women,' in New York.

"In 1849 she was again married, to Hon. Thomas Davis, a man of wealth, position, sound common sense, and great nobility of character. He was a member of Congress one term, and of the Rhode Island Legislature for seven years.

"For nearly three years Mrs. Davis published 'The Una,' almost at her own expense.

"Though Mrs. Davis had no living children of her own, yet the best elements of motherhood were developed in her character.

"She adopted several sons and daughters, some in early infancy, brought them up with tenderness and care. Hers is not the mere selfish animal instinct of loving its own, but a real love of the many pleasing

a material and statistical point of view, as men usually do.

"Thus only, she thinks, can we ever have the complete humanitarian idea on these many important questions. All legislation must necessarily be fragmentary, so long as one-half the race give it no thought whatsoever.

"In 1871 she again visited Europe, in company with her niece and adopted daughter. She spent two years abroad, making extensive travels and many pleasant acquaintances, and again devoted herself quite earnestly to art.

"She took lessons of Carl Marks in Florence, and spent much of her time in Julian's life-school, the only one open to women.

"In Paris she spent hours every day copying in the Louvre and Luxembourg.

"Her house is decorated with many fine copies of old paintings and a few of her own creation.

"Her enthusiasm in both art and reform may seem to some a singular combination; but, with her view of life, it is a natural one.

"On the 29th of May she sailed for America, and reached her home in safety; but the disease that had been threatening her for years (rheumatic gout) began to develop itself, until in the autumn she was confined to her room, unable at times even to walk. It was thus I found her in a large arm-chair, quietly making all her preparations for the sunny land, resigned to stay or to go, cheerfully to accept the inevitable, whatever that might be. She rests in the thought that she has done what she could to leave the world better than she found it. Sitting at the twilight hour, hand in hand, after a long silence, she said, 'How petty the ridicule

in Peoria. She is held in loving remembrance by the writer. AMELIA BLOOMER and JANE G. SWISSHELM have each labored editorially in a manner to deserve the gratitude of all women. Biographical sketches of them may be found in the "Woman's Journal." "Mrs. Swisshelm started 'The Pittsburgh Saturday Visitor' in January, 1848, using for the purpose the patrimony left her by her mother. It had but three subscribers when the first number was issued; but the street was blocked for hours by a crowd waiting its appearance, and in a short time the circulation reached seven thousand." Mrs. Swisshelm's life has been one of shadow and struggle and triumph, so that she said to Mrs. Burleigh, "Oh! but it is good to have lived and suffered and worked, to know that the Lord is over all, and that nothing can go wrong with us if only we are right."

Mrs. Bloomer's paper "'The Lily,' was the first one owned and conducted in all its departments by a woman, and working in the interests of women." So she says herself, and adds, "'The Lily' probably contains the fullest history extant of the rise and progress of the woman's movement for the first six years immediately succeeding its inauguration."

Mrs. R. C. HALLOWELL has made a grand success in editing "The New Century," the woman's paper published at the centennial. "The Woman's Advocate," published in Dayton, O., in 1870, was edited in part by MIRIAM M. COLE and MARGARET V. LONGLEY, and was a valuable adjunct to the cause. Of course it is remembered that MARGARET FULLER was one of the editors of "The Dial." LAURA C. HOLLOWAY should be mentioned among able reporters and journalists. In 1870 CARRIE YOUNG commenced the publication of

EMILY HUNTINGTON MILLER.

CHAPTER XXIII.

WOMEN PRINTERS.

The Misses Franklin — Sarah Goddard — Mary Katherine Goddard — Penelope Russell — Augusta A. Miner — Anna E. Briggs — Harriet G. Miller — The Turner Sisters — The Bazin Sisters, and others.

"A blessing on the printer's art!
Books are the mentors of the heart."
MRS. HALE.

"Oh that my words were now written! oh that they were printed in a book!"—Job xix. 23.

IT is no wonder that "the art preservative of all arts" has been termed a "divine art," since it preserves for us so many high thoughts and blessed words, and is the means of spreading abroad so much light and joy. "Even the Christian religion, with its divine power unaided by the press, was but a light under a bushel; and though ever guarded from extinction by the hand that placed it upon earth, it gave but a taper

were conducted by ladies, fourteen of whom were the firm and undaunted champions of liberty and equal rights. . . . Mrs. Franklin was not only a printer of laws, newspapers, and almanacs, but of calicoes and linens, which she advertised she would stamp in figures in 'very lively and desirable colors, and without the offensive smell which commonly attends linen printed here.' The fashionable ladies of 1745, must have felt under very great obligations to Mrs. Franklin for giving them so choice an article for their wardrobe.

Mrs. Sarah Goddard was a printer at Providence, in 1767, — a lady of good education, and managed her newspaper, "The Gazette," with ability. She afterwards connected herself in business with John Carter under the firm of Sarah Goddard & Co. She died in Philadelphia in 1770. "The Boston News Letter," the first newspaper in America, was conducted during some part of the Revolutionary War by Mrs. Margaret Draper. When Boston was besieged by the English, all the newspapers but her's were suspended. She left the country with her friends, and the British government settled a pension upon her. Mrs. CORNELIA BRADFORD, widow of Andrew Bradford, who died in 1772, was for a number of years in business in Philadelphia, and, what is quite remarkable, retired with a competency. Mrs. JANE AITKEN, also of Philadelphia, succeeded her father in 1802, and gained considerable reputation from the productions of her press. Mrs. ZERGER carried on her husband's business after his death, and conducted "The New York Journal" with great ability until 1748. Her husband was a fiery-tempered man, and was frequently in prison for libel prosecutions. She is represented as having possessed a lamb-like docility.

Mrs. MARY HOLT lost her
his place as publisher of "
soon after which she was re
That journal, it is remarked,
republican cause in the Revol

ANNE CATHERINE GREEN
husband in publishing "Th
Annapolis, the first paper pri
executed the Colony printing.
GODDARD was for a long p
Maryland Journal." That pa
brother, William Goddard o
several times mobbed for his
back to Providence. His sis
and conducted the paper for
for a period, or until 1784, th
She was as unsparing in her
but the fact that she wore ca
saved her from the violenc
was subjected. She was the
Goddard, heretofore spoken
Goddard & Co.

CLEMENTINE BIRD succee
Virginia Gazette," and died i

Mrs. ELIZABETH TIMOTHE
ton Gazette," in South
daughter-in-law, a widow, c
the war. She was appointed
held the office until 1792.
Charles Crouch, born in Rhod
band in the publication of a
opposition to the Stamp Act
continued it till 1780, when s
terials to Salem, Mass., and

and conducted it with much success. PENELOPE RUSSELL, a very enterprising woman, succeeded her husband in publishing and editing "The Censor," at Berlin, in 1771. She used to set up her own type, and put together the editorial "leaders" from the type-case, without the previous aid of paper, pen, and ink. Ah, there were women in those days! "The Hartford Courant," long one of the best conducted papers in New England, was for two years published by Mrs. Watson. Her husband died in 1777. She was taken from her editorial chair in 1779 by a new husband.

So much for the printer women of the olden time, according to Mr. Babcock.

It is believed that women of later times are not inferior. A few examples will here be given.

Mrs. A. J. DUNIWAY of Portland, Oregon, is not only an editor, but a practical printer, as is also Mrs. EMMA MOLLOY of Elkhart, Ind. Mrs. Duniway first earned a sewing-machine, then, by sewing, earned press and type. "In the mean while she reared a house full of boys to print her paper, at the head of which she is now a power in Oregon. Lucy Stone says of her, 'Mrs. Duniway makes an excellent paper, which we always look for and value among our exchanges. The freshness of the great North-west is in it, and it always respects itself.' It is entitled "The New North-West."

"Battle Creek, Mich., can boast of two damsels, the Misses ELISABETH and LYDIA TAYLOR, who have for five years been employed as compositors in the office of the "Journal," of that place. They have made from eight to twenty dollars per week, have supported a widowed mother, have kept house handsomely, have bought a piano, have taken music-lessons, have given one hundred dollars to the Baptist Church, and have saved twelve hundred dollars."

in an office in New York, at twenty-five dollars per week. Some time ago two sisters left the office to take positions on a New York paper, to whom we had paid nearly seven thousand dollars for type-setting. Of course such hands are the best; but we have very good hands always in the office. We have very generally, however, found this to be the rule in regard to female compositors. They do not care to earn beyond a certain amount; and, when that figure is reached, they seem to have all the money they require, and are perfectly careless of any thing extra. They may not advance so far in rapid type-setting; but it is a fact, that generally girls will get ahead in three weeks to where a boy will take six to attain. In an office they are more agreeable, less disposed to go from place to place, and, as a general thing, are more reliable than male compositors. To be sure, they must have their own; but they seldom want more than is right. Our entire newspaper is the work of young ladies, and every type is set by them, advertisements and all; and the 'make-up' is a young girl; and we have no foreman in the newspaper rooms, a young lady acting in that capacity."

While editor of the "Ladies' Repository," the writer had ample opportunity to make the acquaintance of the young women who were the compositors (one of whom, MARGARET WELLINGTON, was competent to act as foreman in emergency, and did so), and found them successful as printers, and amiable and high-toned as women. Some of them were well-educated, some even accomplished; some had genius for writing; and it is a well-known fact, that one of the first writers for that magazine, in years gone by (Mrs. CHARLOTTE JARAULD) was a compositor there when

from a serious and settled affection of the lungs and throat, and unable to speak aloud without great exertion. She had been ordered by her physician to leave Springfield immediately if she wished to save her life, and had with their only child been visiting friends in the country for three weeks, when, on the morning of the day she was expecting to see her husband, a telegram was brought her announcing his sudden death.

"Four days later found her in the printing-office, trying to solve the problem of how to keep the 'wolf' *outside* the door, with an insolvent estate, a broken-down business, a heavily mortgaged house, and neither health nor capital to work with; nothing better suggesting itself, she determined to take up the business her husband had left, assuming the indebtedness: so, keeping the boy already there to do the lesser work, she secured the services of an old printer who had long ago retired from a printer's life, but with true friendliness consenting to come to her aid until she could do better. In a little more than a year she succeeded in mastering every department of the work done in her office, and dispensing with the services of her kind friend and helper. She has continued to do the work ever since, with the aid of only one workman, who has not finished learning the business, occasionally hiring an extra hand for press-work when there has been sufficient business to make it advisable. The work is all done without steam, on two Gordon presses, an eighth, and half medium, and a Franklin hand-press. During the annual vacations of her workman, Mrs. Miller has performed not only her usual duties, but also the entire routine, from opening the office in the morning, to washing the rollers and presses and closing the office at night. The Massasoit House daily 'Bill of

Fare' has been printed in this office *every day* (exce
Sundays, that being done Saturday) for *eighteen years*

"For three years Mrs Miller has been struggling und
the disadvantages of ill health, hard times, small cap
tal, and close competition; but she has persevered
her endeavors to carry on the business, and earn
honorable livelihood, and is still cheerfully laboring o
hoping for better times and brighter prospects."

The list might be extended, but must close her
with a benediction on all those who use the composin
stick as a sceptre of power.

It may not be amiss to close with the statement th
"it was a lady who originated the use of printing
Japan. The Empress Shiyantoku, good soul, in purs
ance of a vow, directed in the year 764 that a million
small wooden pagodas should be distributed among th
Buddhist temples and monasteries of the empire, a
that each should contain a dharani out of the Buddhi
Vimala nirbhassa Sutra. The Sanskrit text of the *dh
rani* was to be printed in the Chinese character on sli
of paper about eighteen inches long by two inches wid
so as to admit their being easily rolled up and insert
into the hollow interiors of the pagodas. Many of the
slips are still preserved in the monastery of Hofu-riu-zh
in Yamato, and fac-similes of some of them are to
found in Japanese antiquarian works. Connoisseurs a
divided in opinion as to whether the plates from whi
these impressions were taken were of metal or of woo
but the majority hold that they were of metal."

CHAPTER XXIV.

WOMEN LIBRARIANS.

Lorenza Haynes — Elizabeth C. Todd — Maria Mitchell — Sarah J. Barnard, &c.

"Come let me make a sunny realm around thee
Of thought and beauty! Here are books and flowers,
With spells to loose the fetters which hath bound thee,
The ravelled evil of this world's feverish hours."

MRS. HEMANS.

"Of making many books there is no end." — ECCLES. xii. 12.

HAVING read with great interest the newspaper accounts of the librarians' conference in Philadelphia in October of the centennial year, the writer was pleased by the fact that some ladies were there, but regretted that no special mention was made of the capability of some women for that position, which requires a love for books, some scholarship, a desire for order and executive capacity, with no little patience and discernment of character. The Philadelphia paper, after

speaking of the men librarians gathered in the con
ence, said, —

"There was also a fair representation of the
librarians from different sections of the country p
ent. The following registered their names: Miss
Louisa Rich, Hastings Library, Missouri; Miss E
abeth E. Rule and Miss Louisa Matthews, L
Mass.; Miss E. F. Whitney, Concord, Mass.;
Cornelia Olmsted, Wadsworth Library, Gene
N.Y., and Miss Fanny J. McCulloch, of the Birch
Library, Fremont, Ohio.

Mr. John William Wallace, in his excellent add
of welcome, thus referred to the librarian as he or
should ever be, and as some librarians (like John
Sibley, and Frederic Vinton and others, who have he
the writer when in search for information, are):—

"Gentlemen, a good librarian has ever been a va
ble minister to letters. He has always stood betw
the world of authors and the world of readers, in
ducing the habitants of one sphere to the habitant
the other; interpreting often obscurities where
fault is with authors, imparting often intelligence wh
the fault is with readers. This, his ancient title
still possesses. But in this day and for the future
is called to new offices and to higher distinctions.
profession belongs to the sciences. He requires s
of the finest faculties of mind. He takes his r
with philosophers."

All this may be said of some women librari
especially if they are in some special sense be
votaries of science, as was Maria Mitchell,
astronomer who was librarian of the Nantucket A
næum for twenty years. No one could be more fait
than she was. Her place has ever since been occu

by a woman, SARAH J. BARNARD, who has served so acceptably as to fill the place for many years.

Mrs. PAROLA HASKELL was appointed State Librarian in Tennessee in 1872. In the town of Waltham, Mass., Miss LORENZA HAYNES, now a preacher, was for many years in charge of the town library, and performed her duties with fidelity and success. She was one of the most efficient librarians, and performed an incredible amount of work, for which the salary was hardly a fitting recompense. In New Haven ELIZABETH C. TODD has for years served faithfully as librarian of the Young Men's Institute, now located in the old State House. In the town of Brewster, Mass., and in many other New England towns, women have served with entire success. Miss MATTIE H. APPLETON (now Mrs. Brown) was an efficient librarian in Reading, Mass., for several years. Having prepared catalogues for three sabbath schools and for several private libraries, the writer is ready to acknowledge effort required in the larger libraries of towns, and bespeaks for every librarian an adequate salary and sufficient help in the details of book-delivery. Libraries are great educators, and should be established in every town and city; and a fair share of them should be put into the hands of women librarians, to whom research is delightful, and with whom there is no such word as "fail."

do, and still be regarded as agriculturists. Rev. Robert Collyer states the following: —

A WOMAN FARMER.

"Nine years ago there was an old man living in Dutchess County, N.Y., who owned a farm of about three hundred acres, and had three children, a son and two daughters. He was an old man then, and past work, and his son managed the farm. Then the old man made a proposition. He could not live long, and wanted to divide the property in this manner: he would divide it into two halves; give the son one half, and the other half to the two daughters. Then the son made a proposition. The property was worth from eleven thousand to twelve thousand dollars; and he said he would sell his share to his sisters for five thousand dollars, on condition that they would take care of the old man as long as he lived. One of these sisters, a small, delicate person, acts for the other, who is something of an invalid. They agreed to the proposition; and then the first thing this small person did when she got hold of the land, and found herself in debt five thousand dollars, was to run in debt four thousand dollars more, with which she bought new stock and implements, put her buildings and fences into good repair, and got every thing as a woman likes to see it. That was nine years ago. Her father lived five years, and got to be so helpless that she had to wash his face for him and shave him, and wait on him hand and foot. She fell sick herself on the strain, and could attend to nothing for some months. But now that whole nine-thousand-dollar debt is paid; the farm is in better condition than it was when she took it; and she has got so forehanded that she is able to go round visiting her

MRS. TUPPER'S HISTORY.

"No woman in Iowa has borne a higher reputation for probity of character than Mrs. Tupper. She was born at Providence, R.I., in 1822, and was the daughter of Noah Smith, for fifteen years First Assistant Secretary of the United States Senate. Her mother was a sister of Henry Wheaton, the well known author of a treatise on International Law. Mrs. Tupper was given all the educational advantages which wealth could purchase, and at an early age won local distinction as a magazine essayist. In 1843 she married Allen Tupper, a wealthy lumber merchant at Houlton, Me. Soon after his health failed, and his business and wealth passed away. In 1851 the family went West, and located in Washington County. Up to this time Mrs. Tupper did not know what it was to labor for even a day. Necessity stared them in the face. Several small children must be cared for as well as an invalid husband. She engaged to teach a school; and taking her babe with her on horseback, daily she went to her school, and attended to her household affairs when out of school. She soon brought the school to her own house, and thus supported her family until 1857, when she turned her attention to bee-culture. In 1872 she removed to Des Moines, where she has since resided. In the mean time her business has extended to every State in the Union. Her labors have been severe and onerous. Her correspondence was sufficient to absorb most of her time; yet she personally packed and attended to all her shipments, besides editing one or two bee-journals, and writing for several others, and frequently going abroad to lecture.

"She was also one of the regular lecturers at the

insert extracts from a cheerful, characteristic letter from this noble woman: —

"TACONY, PHILADELPHIA, Dec. 31, 1875.

"*My dear Friend*, — 'The old year lies a dying,' and the guns are firing over it, and the bells are hanging all ready to 'ring out the old, ring in the new;' and all the world stands ready to cry, The king is dead, live the king,' as I write to you. Yours of the 29th is received; and, without the least affectation, I should be glad to give you the particulars of my life if I could think of *one* worthy of a place in your book, or in any book. But I have never done any thing, nor been any thing, but what ought to have been and done much better by reason of my blessings and opportunities; and I dare not myself write either, lest I should either underrate the one, or overrate the other.

"I think my ruling traits are industry and a love of systematic arrangement in all work, study, or recreation, and a close sympathy for all animal and vegetable nature, as well as for humanity. Botany was among my earliest studies; and long before I could read I loved the honey-bees that have since become my most familiar friends: and yet I never lived a week at a time in the country, until a dozen years ago, when, by reason of the feeble health of my husband, we were obliged to leave the city, in the hope of prolonging his life.

"We have a farm of twenty acres. All that is done upon it is altogether and entirely under my direction and my personal superintendence. There is no mystery and no hardship in it. I have never found any hindrances that a man might not have found, and I think not quite so many; for the whole round of farm-life is a pleasure to me.

age. You know the amount of work in the tract publication. I have attended to the stereotyping and the printing, bought the paper, read the proofs, packed, directed, and mailed them all, with occasional clerical assistance, and have kept the books.

"I have never, in a single instance, been made to feel that my sex was either a hindrance or a help in this work. . . .

"The lady I told you about in the sugar camp is the wife of Rev. L. F. Porter, Conneautville, Penn., one of our ministers.

"I *think* her name is Charlotte, but I am not sure. I am sure she would be glad to receive a letter from you. For a number of years they lived near Brooklyn, Susquehanna Co., Penn. She has never been regularly ordained (by *man*); but she has preached with great power and acceptance for many years in the north-eastern part of the State.

"The story of the sugar-camp was told to me by Obadiah Bailey, an intelligent and leading member of the church at Brooklyn.

"The services of Mrs. Porter were desired at a funeral a few miles away, and Brother Bailey went to her house to carry the message.

"She was not at home; and he was told, that, to find her, he would have to go out into the sugar-camp, where she was engaged in gathering the maple sap, and making it into sugar.

"It was night then, but his errand admitted no delay. So he drove as far as he could follow the wagon-path; then, as it was quite dark, he hitched his horse to a tree, and walked on as best he could by the starlight.

"Presently he heard, on the still, frosty air, a

Mrs. Thomas has been requested by a letter in "The Woman's Journal," signed by Phebe A. Hanaford, Ellen E. Miles, Ada C. Bowles, Caroline A. Soule, Elizabeth K. Churchill, and Lucretia Mott[1], to prepare a volume in regard to farming, which may help other women to the peace and independence of a successful agriculturist; and she has promised to do so if leisure is afforded. May the publication occur soon, that many women may thereby be blessed!

[1] The initials of five names make the word "Peace," and are rightly followed by the honored name of the preacher, Lucretia Mott. "A good omen for the book," says "The Woman's Journal."

The press tells us that "Mrs. M. J. LAMB, an intelligent lady, and a ready and practised writer, who has earned the distinction of being the first woman admitted to the active membership of the New York Historical Society, has been at work for the past sixteen years preparing a history of the Empire City, derived not only from the standard sources, but also from family archives of correspondence, memoranda, and papers of various kinds to which she has been granted access, among those whose fathers and mothers were closely identified with the early days of the city, particularly during the Revolutionary period, and the earlier part of this century. This book tells the whole story, from the time of Henry Hudson and the 'Half-Moon' down to the present day."[1]

Mrs. Martha Joanna Lamb's birthplace was Plainfield, Mass. She was the daughter of Alvin and Lucinda Vinton Nash, and the granddaughter of Jacob and Joanna Reade Nash. She was named for her grandmother, Joanna Reade, who descended from the Reades of Northumberland and Marcia in England. Mrs. Lamb's early years were notable for her love of mathematics and of composition. She had written numerous articles and poems before she was ten years old; her first published article appeared about the age of thirteen, in the "Hampshire Gazette." She wrote occasional fugitive articles and poems, but it was not until 1866 that she devoted herself exclusively to literary production. She has since that time written, not only her famous "History of the City of New York," in two imperial volumes of sixteen hundred pages, but "The Homes of America," two novels, — "Spicy" and the "Broken Pitcher," — ten

Every horse, carriage, and cart in the place was in requisition. Every man and every woman old enough and big enough (age was a minor consideration), or who expected to grow old enough and big enough, to vote was promptly at the polls. Vehicles were going constantly to and from the different polls, and every person voted at every poll. Married women voted as well as single women. Three sisters, the youngest aged fifteen, changed their dresses and their names, and voted six times each. Two of them are still living, and reside in Newark. Men and boys put on women's clothes, in order to duplicate their votes. Never was there more reckless proceeding. Newark won the court-house, and in the evening illuminated herself, even to the tops of her steeples; cannons thundered and bellowed, and all the tar and apple barrels which could be gathered in for miles around were consumed by fire."

Mrs. Abby Sage Richardson, who has been a successful writer in various departments of literature, has recently turned her attention to history. She is the author of a volume entitled "The History of our Country," published by Hurd & Houghton, and has also delivered a series of lectures in Boston on historical subjects, which were received with favor by critical audiences, and were highly commended by the press.

For lack of further space, let it be only added here, that C. Alice Baker and Clarissa Butler should be numbered with historians. Phebe A. Hanaford has written several slight historical sketches of churches, one of which has been published in pamphlet form, the others in newspapers. There is no reason why women should not engage in historical research, and publish the result of their labors. Accuracy of statement and

CHAPTER XXVII.

WOMEN TRAVELLERS.

Whalers' Wives — Mary D. Wallis — Lucinda H. Stone — Julia Ward Howe, &c.

"And waiting, I will trust the love
That guards me through the darkest hours;
And though my feet oft press the thorns
That lie concealed 'neath sweetest flowers,
I know His hand will surely guide
My footsteps safe beyond the tide."

ELLEN E. MILES.

"In journeyings often, in perils of waters, . . . in perils by the heathen, in perils in the wilderness, in perils in the sea." — 2 COR. xi. 26.

MANY a woman as well as many a man has felt the force of the prophet Samuel's words when he said to Saul, "The Lord sent thee on a journey," as they have looked back upon their lives, and perceived how, sometimes by ways they could not have foreseen, they have been led to travel far from home into foreign lands, and how the hand of God sustained them in all their wanderings by sea and land.

Among the women who have travelled far by sea and land, are the wives of those brave men who have gone forth from Nantucket and other seaports in search of

March 27, 1872, with a cargo of sugar, is now at quarantine. On the second day out a seaman was taken sick with yellow fever, and died April 1. Another of the crew died April 9, and the steward had died before leaving port. Capt. Clifford, the officers, and the majority of the crew, were prostrated by the fever; and, after the death of the first mate, Mrs. Clifford, the wife of the captain, took sole command, navigated the vessel, and brought her safely to New York. Above Cape Hatteras the brig encountered a N.E. gale of five days' duration, which split the sails into ribbons, and carried several spars overboard; but the woman captain was fully equal to the emergency. Mrs. Clifford has been at sea several years with her husband, and has made many of the calculations during that time. She has a thorough mathematical education, and believes herself competent to sail any craft afloat. She is of slender build, about twenty-five years old, and is unassuming and ladylike in manner."

MARY D. WALLIS accompanied her sea-captain husband to the Feegee Islands, and wrote an interesting narrative of her sojourn there, entitled "Life in Feegee."[1] JULIA WARD HOWE has travelled extensively in the Old World; and her books telling of classic scenes, or of unfamiliar, lovely spots in the tropic islands of the sea, are full of thrilling interest.

Mrs. LUCINDA H. STONE has been travelling in Europe for several years, with pupils, and the world may yet hear from this true friend of woman. Our libraries are enriched with the writings of Mrs. Whitney, Mrs. Sowe, Mrs. Stowe, Miss Alcott, and other

[1] She went afterward on another voyage, and visited New Caledonia. Her account of that voyage has been edited, since her death, by the writer and is now ready for the press.

och College, in "Old and New," sets forth his views upon the subject. He says, —

"I am sure that young men and women study better for being brought together in recitation: there is an honorable emulation, a natural incentive in each to do the best. Neither would seem to the other dull or incapable; the young women would show that they can do well, even in philosophy and mathematics; and the young men must look to their laurels. Then in regard to the spirit and tone of life: I am sure it is better for the presence of both sexes; roughness is repressed, and thought and feeling are purer, gentler, and more humane. No doubt there must be vigilant supervision, and limits to familiarity; some indiscretion must be expected and provided for; the sober maturities of autumn are not to be looked for amidst the buds and flowers of spring; but with a careful supervision we have had very few wilful departures from propriety. Through these results I have come to strong faith in the co-education of the sexes. Indeed, what infidelity to doubt it! God has placed sons and daughters in the same homes to be brought up; and men and women are made to live together in the world. Who may presume to say, that from sixteen to twenty-five years of age, the most formative period of human life, the young men and women must be separated, become monks and nuns in their school-time, and then revive as best they can their thwarted, smothered sympathies?"

Edward Everett Hale says of the education of women: "I have for many years seen the work of the young women at Antioch College, who are trained actually in the same classes with the young men who study there. I have little doubt that any of the graduates of that college would pass, with distinction, the

describe but cannot, that something which attracts us to woman,' then the advantages would be attained at too great a cost. We are borrowing from the language of Pres. Angell of Michigan University, who gives his own conclusive experience of the last three years in the co-education of the sexes.

"'If we were to make masculine women or blue-stockings,' he says, 'then, for one, let me have the privilege of resigning my position.' But he declares with the utmost plainness and emphasis, knowing the great concern on this point which is in many minds, and was once in his own, that he sees 'no possible tendency in this direction.' His testimony will be credited with the weight it deserves. And yet we find in our last foreign files a remarkable order emanating from the Russian Government, which seems to militate against Pres. Angell's conclusion. For some time it seems women students from Russia have been allowed to resort to the University of Zurich, the number at present being one hundred and eight. 'Very unfavorable reports have reached the Government relative to the conduct of those young women,' says the document in question. They have become ardent politicians, belonging to secret societies and adopting the most advanced democratic sentiments. Some of them pass back and forth in Russia, taking with them incendiary letters and proclamations. Others, says the official document, allow themselves to be deluded by communistic free-love theories, and act in utter forgetfulness of the fundamental principles of morality and decorum; and yet these women must sooner or later come back to Russia as wives, mothers, and teachers; to prevent or to limit which evil, it is ordered that such Russian women as shall attend the University of

Zurich, after the first of January, 1874, shall no
admitted, on their return to Russia, to any examina
educational establishment, or appointment of any
under the control of the Government.

"We think the American reader will have no
culty in seeing what the Russian difficulty is in
case. These quick-minded girls get their eyes ope
the enormities of Russian despotism, and their gene
impulses are stirred in opposition. As to the cha
of immorality, we do not believe a word of t
There never was an opponent of slavery or of tyr
who did not have to bear such odium; and ever
the days of the early Christians, woman has had her
share of the injustice. The real fault in this matt
at the other end of the scale. So long as a repre
despotism hangs over Russia, all education will dev
dangerous tendencies; and it is to the honor of
female sex, that it is particularly responsive to
generous impulses of culture. Give the freedo
America, and the highest cultivation of woman
only add to her native refinement, delicacy, and
priety." To all which the writer adds a reve
"Amen;" hoping great things for and from the wo
of the second century.

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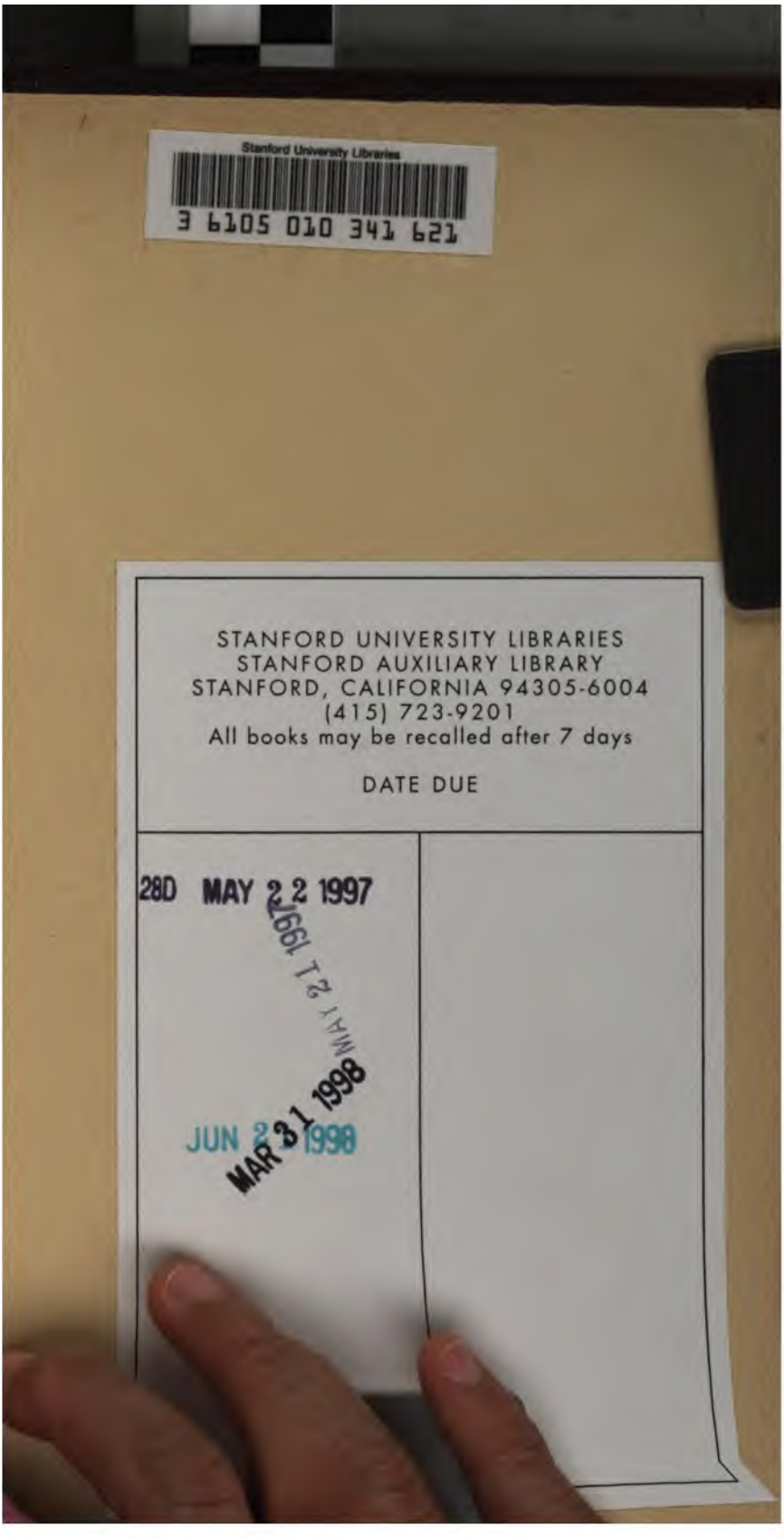
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